
THE CRITICAL REVIEW:

For the Month of June 1759.

ARTICLE I.

Moral and Political Dialogues: Being the substance of several conversations between divers eminent persons of the past and present age; digested by the parties themselves, and now first published from the original MSS. With critical and explanatory notes, by the editor. 8vo. Price 5s. Millar.

THE dialogues before us seem to have been written by an author who has studied men, a great deal more from books, than from life. In point of erudition and stile they are only exceptionable, in shewing more of both than many of his dead interlocutors ever possessed, when alive. His manner of introducing his dialogues, is no unhappy imitation of that of Cicero upon old age, the character of an orator, and especially his conferences “*de finibus* ;” but he has not been so happy as Cicero was, in his choice of characters, to support his dialogue.

After a very inartificial preface (for no author of genius ought to adopt *common-place topics*, unless he has the talent of making them *very uncommonly common*) which we wish he had spared, he produces Waller the poet, and doctor Henry More, a christian *à paulo de summo* man, but take his own, and Mr. Waller’s word for it, a *platonist*, (tho’ by the bye a little of the Rosy-crufian order) discoursing on *sincerity in the commerce of the world*, or rather, as we should have chosen to have called it, *POLITICAL PLYABILITY*. The doctor is a champion for sincerity ; and Mr. Waller, though he does not, in direct terms, plead for insincerity, thinks that no man is to be blamed for “*accommodating himself to circumstances in life.*” The former is a *speculative*, and the

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latter a practical philosopher ; and both with good meaning, and upon good principles. The doctor thinks that morality is independent of our fashions and customs ; Mr. Waller thinks not ; and after some general reasoning, which displays a great deal of very pleasing reading, and just reflection, Mr. Waller comes to the point which he intends to maintain, and which is, “ That *sincerity*, or a scrupulous regard to *truth* in all our conversation and behaviour, how specious soever it may be in theory, is a thing impossible in practice ; that there is no living in the world on such terms as you propose ; and that a man of business must either quit the scene, or learn to temper the strictness of your discipline with some reasonable accommodations. It is exactly the dilemma of the poet,

Vivere si recte nescis, discede peritis ;

‘ of all which I presume to offer my own experience, as the shortest and most convincing demonstration.’

Mr. Waller then produces his own conduct in life to enforce his proposition ; but, it is well the poet is talking to a friend, for between friends, he is a little conceited of his own dear self. Every thing he says, however, is very pretty, animated, and sometimes true ; if not in strictness of morality, yet in Ethics, according to the original signification of that term. He describes in very lively colours the views of the court, and the parties in parliament at that time : and, ‘ Then (says he) I considered with myself the bad policy, in such a conjuncture, of Cato and Brutus, and easily approved in my own mind the more pliant and conciliating method of Cicero. These stoics, thought I, ruined themselves and their cause by a too obstinate adherence to their system. The liberal and more enlarged conduct of the academic, who took advantage of all winds that blew in that time of civil dissension, had a chance, at least, for doing his country better service. Observation, as well as books, furnished me with these reflections. I perceived with what difficulty the Lord Falkland’s rigid principles, had suffered him to accept an office of the greatest consequence to the public safety : and I understood to what an extreme his excessive scruples had carried him in the discharge of it. This, concluded I, can never be the office of virtue in such a world, and in such a period. And then that of the poet so skilled in the knowledge of life, occurred to me.

—— aut virtus nomen inane est,

Aut decus & pretium recte petit EXPERIENS VIR ;

‘ that is, as I explained it, “ The man of a ready and dextrous turn in affairs ; one who knows how to take advantage of all

all circumstances, and is not restrained by his bigotry from varying his conduct, as occasions serve, and making, as it were, experiments in business."

‘ DR. MORE.

‘ You poets, I suppose, have an exclusive right to explain one another; or these words might seem to bear a more natural interpretation.

‘ MR. WALLER.

‘ You will understand from this account, which I have opened so particularly to you, on what reasons I was induced to alter my plan, or rather to pursue it with those arts of prudence and address, which the turn of the times had now rendered necessary. The conclusion was, I resolved to pursue steadily the king's, which at the same time was manifestly the nation's interest, and yet to keep fair with the parliament, and the managers on that side; for this appeared the likeliest way of doing him real service. And yet some officious scruples which forced themselves upon me at first, had like to have fixed me in other measures. In the stream of those who chose to desert the houses rather than share in the violent councils that prevailed in them, the general disgust had, also, carried me to withdraw myself. But this was a start of zeal which was soon over. I presently saw, and found means to satisfy the king, that it would be more for his service that I should return to the parliament. I therefore resumed my seat and took leave, (to say the truth, it was not denied me by the house, who had their own ends to serve by this indulgence) to reason and debate in all points with great freedom. At the same time my affections to the common interest were not suspected; for having no connection with the court, no body thought of charging me with private views; and not forgetting, besides, to cultivate a good understanding with the persons of chief credit in the house, the plainness I used could only be taken for what it was, an honest and parliamentary liberty. This situation was for a time very favourable to me, for the king's friends regarded me as the champion of their cause; whilst the prudence of my carriage towards the leading members secured me, in a good degree, from their jealousy.’

Mr. Waller then proceeds to shew, upon what principles and inducements he was drawn into the plot, for serving the king; and how dextrously, by practising the doctrine of accommodation, and disposing properly of a little money, he got rid of the penalty attending it. But our author has made, for him, a much better apology than he could have made for himself, for his

accommodations with all the changes and turns of public affairs that happened in his life-time.

Dialogue II. is upon retirement, between Mr. Abraham Cowley and the Rev. Mr. Thomas Sprat, in a letter to the earl of St. Alban's. Our author has, thro' all his dialogues, been at a great deal of pains to support the propriety of his characters, by catching at slips of history, which he inserts in his notes. We are given, in the doctor's letter, to understand, that he was sent by the earl to Barn-Elms, where Mr. Cowley had a house, to which he retired through his passion for solitude, in order to persuade him to return into the commerce of the world upon very advantageous terms, offered him by the earl and his other friends. The good doctor uses all the arguments he can think of, to persuade him, upon every motive of sense, duty, interest, and religion. Mr. Cowley, whose writings are undervalued with as much injustice as those of Waller are over-valued, by the present age, (we now speak as Critical Reviewers) defends his system of retirement with such a flow of sincerity, and such beauty of sentiment, as makes us out of love with courts and company. Thus far as a poet and a philosopher our author has succeeded wonderfully well; but when he dips into life, he seems sometimes to mistake facts.

Mr. Cowley, it is well known, was a dependent upon Jermyn earl of St. Alban's, and it is too well known what a scandalous ascendancy he had over the queen mother, who, to satisfy his insatiable extravagance, often left herself without the necessities of life. She scarcely was treated at Paris with the manners due to a person of quality; and tho' Mr. Cowley was a very worthy man, at least we are bound to believe so by his writings (for we lay no such great stress, as our author seems to do, upon his lean biographer and purfy panegyrist) yet we cannot think he is introduced with great propriety, in saying, after mentioning his connections with lord Falkland, and others of that stamp,

‘ My next remove was into the family of so beneficent a patron as the lord Jermyn, and into the court of so accomplished a princess, as the queen mother. My residence, you know, was now for many years in France; a country, which picques itself on all the refinements of civility, and pretends to make an art of its *savoir vivre*. Here the world was to appear to me in its fairest light. And conversation, it was not doubted, would put on all its charms to wean me from the love of a studious retired life. I will not say I was disappointed in this expectation.

pectation. All that the elegance of polished manners could contribute to make society attractive, was to be found in this new scene. It was besides conspicuous and magnificent. All the paint and glitter of a court was shed on it. My situation was such, that I came to have a sort of familiarity with greatness. Yet shall I confess my inmost sentiments of this gilded life to you? I found it empty, fallacious, and even disgusting. The outside indeed was fair. But to me, who had an opportunity of looking it through, nothing could be more deformed and hateful. All was ambition, intrigue, and falshood. Every one intent upon his own schemes, frequently wicked, always base and selfish. Great professions of honour, of friendship, and of duty; but all ending in low views and fordid practices. No truth, no sincerity; without which conversation is but words; and the polish of manners, the idlest foppery.

Our author in a note supposes the Comedy of the Cutter of Coleman-street to have been Mr. Cowley's. Is he sure of that fact? We are not, tho' it has been printed in his works, and has been generally thought to be his; nay, perhaps, his name has been put to the preface—*after he was dead.*

Our author's description of a court, which he puts into Cowley's mouth, is very fine, and even unacademical; that is, it does not consist of antient sentiments, hashed and served up with high-seasoning. It is his own, and pretty near the truth. 'There are (says he) but two sorts of men, that should think of living in a court, however it be that we see animals of all sorts, clean and unclean, enter into it. The **ONE** is, of those strong and active spirits that are formed for business, whose ambition reconciles them to the bustle of life, and whose capacity fits them for the discharge of its functions. These, especially if of noble birth and good fortunes, are destined to fill the first offices in a state; and if, peradventure, they add virtue to their other parts and qualities, are the blessings of the age they live in. Some few such there have been in former times; and the present, it may be, is not wholly without them.

'The other sort are what one may properly enough call, if the phrase were not somewhat uncourtly, the **MOB OF COURTS**; they, who have vanity or avarice without ambition, or ambition without talents. These by assiduity, good luck, and the help of their vices, (for they would scorn to earn advancement, if it were to be had, by any worthy practices) may in time succeed to the lower posts in a government; and together make up that shewy, servile, selfish crowd we dignify with the name of

COURT. Now, though I think too justly of myself to believe I am qualified to enter into the *former* of these lists, you may conclude, if you please, that I am too proud to brigue for an admission into the *latter*. I pretend not to great abilities of any kind; but let me presume a little in supposing, that I may have some too good to be thrown away on such company.'

We are sorry so fine a writer should descend as he has done in his note, p. 70, to quote, by name, any fop of literature; nor does a sentiment or observation, if just, require the buttressing of authority, which serves only to spoil the uniformity of the fabric.

Notwithstanding all we have said of this dialogue, we cannot help thinking its greatest excellency lies in that *Terentian lepos*, that *arch propriety* with which it is addressed by a court divine to a court lord. After all, the doctor leaves the subject he treats of, as Cicero does most of his. Were we asked who has the better of the argument, we should be apt to answer with Sir Roger de Coverley, *Much may be said on both sides*.

The interlocutors in the next conversation upon the golden age of queen Elizabeth, are, we think, very injudiciously chosen. Mr. Addison, a professed Whig, impeaches, and Dr. Arbuthnot, a high-flown Tory, if not somewhat worse, defends, the manners of her reign, and the policy of her government; tho' we do not remember a single line in either of their writings, that shews either of those gentlemen ever bestowed a serious thought upon the subject.

Mr. Digby, a young gentleman, whose name appears amongst Mr. Pope's correspondents, is supposed to be the penman of this conversation, which takes its rise from his being with the other two at a visit they paid the remains of the old superb castle of Kenelworth, the seat of queen Elizabeth's favourite. Mr. Addison, who by the bye, in his life-time professed, and seems to have possessed a perfect indifference with regard to all real characters, either of the dead or living, falls into a kind of sarcastic rhapsody, at seeing those ruins, because they put him in mind of the fastidious pride and insolence of the once owner of the building; and his discourse on this head is illustrated with all the blaze of diction, which imagination and reading can bestow, or a bad cause require. In short, Mr. Addison, who, when in a sober mood, was the most unassuming speaker in the world, talks as Aaron Hill would have done upon the subject. He is answered by Dr. Arbuthnot, who was pretty well advanced in years before he left his native country of Scotland, and who talks in the style of a dissertator upon parties, only with a more scrupulous

scrupulous adherence to the truth of history. Mr. Addison thinks, that the buildings, pomp, festivities, diversions, and manners of that age, were extravagant and sinned against taste. Dr. Arbuthnot thinks, that they helped to form the age to virtue, heroism, activity, and to break that ferocity of disposition, that was too common amongst the northern nations. He thinks that the martial sports of those days equalled, if not exceeded, in utility, the olympic games; and, in short, he stands most manfully up in defence of the memory of *his* ancestors, and discovers great deal of that old reading, which, like the Vandike dresses, is now come so much in fashion. In short, thro' the whole of this dialogue, the reader will meet with information, sometimes with improvement, and always with delight. We know few passages in modern writers that contain more just, and, indeed, more delicate, observations than the following:

‘ Mr. Digby acknowledged, it was very generous in the doctor to represent in so fair a light the amusements of the ruder ages. But I was thinking, said he, to what cause it could possibly be owing, that these pagan fancies had acquired so general a consideration in the days of Elizabeth.

‘ The general passion for these fancies, returned Dr. Arbuthnot, was a natural consequence of the revival of learning. The first books that came into vogue were the poets. And nothing could be more amusing to rude minds, just opening to a taste of letters, than the fabulous story of the pagan gods, which is constantly interwoven in every piece of antient poetry. Hence the imitative arts of *sculpture*, *painting* and *poetry*, were immediately employed in these pagan exhibitions. But this was not all. The first artists in every kind were, of Italy; and it was but natural for them to act these fables over again on the very spot, that had first produced them. These, too, were the masters to the rest of Europe. So that *fashion* concurred, with the other prejudices of the time, to recommend this practice to the learned. From them the enthusiasm spread itself to the great; whose supreme delight it was to see the wonders of the old poetical story brought forth, and realized, as it were, before them. And what, in truth, could they do better? For, if I were not a little afraid of your raillery, I should desire to know what courtly amusements even of our time are comparable to the shews and masques which were the delight and improvement of the court of Elizabeth. I say, the improvement; for, besides that these shews were not in the number of the *INERUDITÆ VOLUPTATES*, so justly characterised and condemned by a wise antient, they were even highly useful and instructive. These devices, composed out of the poetical history, were not only the ve-

hicles of compliment to the great on certain solemn occasions, but of the soundest moral lessons, which were artfully thrown in, and recommended to them by the charm of poetry and numbers. Nay, some of these masques were moral dramas in form, where the virtues and vices were impersonated. We know the cast of their composition by what we see of these fictions in the next reign; and have reason to conceive of them with reverence when we find the names of Fletcher and Johnson to some of them. I say nothing of Jones and Lawes, though all the elegance of their respective arts was called in to assist the poet in the contrivance and execution of these entertainments.

‘ And, now the poets have fallen in my way, let me further observe, that the manifest superiority of this class of writers in Elizabeth’s reign, and that of her successor, over all others who have succeeded to them, is, amongst other reasons, to be ascribed to the care with which these moral representations were then cultivated. This taught them to animate and impersonate every thing. And though the original of this practice be owing, as it always is, to rude conception, yet the improvements of it are the reason that we find in the phraseology and mode of thinking of that time, and of that time only, the essence of the truest and sublimest poetry.’

At the close of this dialogue the doctor has evidently the better, and Mr. Addison seems to give up the point.

But the tables are turned in the next conversation, which is upon the political character of queen Elizabeth, and her reign; both which Mr. Addison attacks with great vivacity and force of historical evidence, to shew how grossly the world has been imposed upon. His arguments can bear no quotations; therefore we shall only give the reader the sum or peroration of the whole.

‘ Those two great events of her time, THE ESTABLISHMENT OF THE REFORMATION, and THE TRIUMPH OVER THE POWER OF SPAIN, cast an uncommon lustre on the reign of Elizabeth. Posterity, dazzled with these obvious successes, went into an excessive admiration of her personal virtues. And what has served to brighten them the more, is the place in which we chance to find her, between the bigot queen on the one hand, and the pedant king on the other. No wonder then that on the first glance her government appear able and even glorious. Yet in looking into particulars, we find that much is to be attributed to fortune, as well as skill; and that her glory is even lessened by considerations, which, on a careless view, may seem to augment it. The difficulties, she had to encounter, were great.

Yet

Yet these very difficulties, of themselves, created the proper means to surmount them. They sharpened the wits, inflamed the spirits, and united the affections of a whole people. The name of her great enemy on the continent, at that time, carried terror with it. Yet his power was, in reality, much less than it appeared. The Spanish empire was corrupt and weak, and tottered under its own weight. But this was a secret even to the Spaniard himself. In the mean time, the confidence, which the opinion of great strength inspires, was a favourable circumstance. It occasioned a remissness and neglect of counsel on one side in proportion as it raised the utmost vigilance and circumspection on the other. But this was not all. The religious feuds in the Low countries—the civil wars in France—the distractions of Scotland—all concurred to advance the fortunes of Elizabeth. Yet all had, perhaps, been too little in that grand crisis of her fate, and, as it fell out, of her glory, if the conspiring elements themselves had not fought for her.

‘ Such is the natural account of her foreign triumphs. Her domestic successes admit as easy a solution. Those external dangers themselves, the genius of the time, the state of religious parties, nay, the very factions of her court, all of them directly, or by the slightest application of her policy, administered to her greatness. Such was the condition of the times, that it forced her to assume the semblance, at least, of some popular virtues: and so singular her fortune, that her very vices became as respectable, perhaps more useful to her reputation, than her virtues. She was vigilant in her counsels; careful in the choice of her servants; courteous and condescending to her subjects. She appeared to have an extreme tenderness for the interest, and an extreme zeal for the honour of the nation. This was the bright side of her character; and it shone the brighter from the constant and imminent dangers to which she was exposed. On the other hand, she was choleric, and imperious; jealous, timid, and avaricious; oppressive, as far as she durst; in many cases capricious, in some tyrannical. Yet these vices, some of them sharpened and refined her policy, and the rest operating chiefly towards her courtiers and dependents, strengthened her authority, and rooted her more firmly in the hearts of the people. The mingled splendor of these qualities, good and bad (for even her worst had the luck, when seen but on one side, or in well-disposed lights, to look like good ones) so far dazzled the eyes of all, that they did not, or would not, see many outrageous acts of tyranny and oppression.

‘ And

‘ And thus it hath come to pass that, with some ability, more cunning, and little real virtue, the name of Elizabeth is, by the concurrence of many accidental causes, become the most revered of any in the long roll of our princes. How little she merited this honour may appear from this slight sketch of her character and government. Yet, when all proper abatement is made in both, I will not deny her to have been a great, that is, a *fortunate* queen; in this, perhaps, the most fortunate that she has attained to so unrivalled a glory with so few pretensions to deserve it.’

‘ And so, replied Dr. Arbuthnot, you have concluded your invective in full form, and rounded it, as the antient orators used to do, with all the advantage of a peroration. But setting aside this trick of eloquence, which is apt indeed to confound a plain man, unused to such artifices, I see not but you have left the argument much as you took it up; and that I may still have leave to retain my former reverence for the good old times of queen Elizabeth. It is true, she had some foibles. You have spared, I believe, none of them. But, to make amends for these defects, let but the history of her reign speak for her, I mean in its own artless language, neither corrupted by flattery, nor tortured by invidious glosses; and we must ever conceive of her, I will not say as the most faultless, perhaps not the most virtuous, but surely the most able, and, from the splendor of some leading qualities, the most glorious of our English monarchs.

‘ To give you my notion of her in few words.—For the dispute, I find, must end, as most others usually do, in the simple representation of our own notions.—She was discreet, frugal, provident, and sagacious: intent on the pursuit of her great ends, *the establishment of religion, and the security and honour of her people*: prudent in the choice of the best *means* to effect them, the employment of able servants, and the management of the public revenue: dextrous at improving all advantages which her own wisdom, or the circumstances of the times gave her: fearless and intrepid in the execution of great designs, yet careful to unite the deepest foresight with her magnanimity. If she seemed *avaricious*, let it be considered that the nicest frugality was but necessary in her situation: if *imperious*, that a female government needed to be made respectable by a shew of authority: and if at any time *oppressive*, that the English constitution, as it then stood, as well as her own nature, had a good deal of that bias.

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* In a word, let it be remembered, that she had the honour of ruling, perhaps of forming, the wisest, the bravest, the most virtuous people, that have adorned any age or country; and that she advanced the glory of the English name and that of her own dignity to a height which has no parallel in the annals of our nation.'

Notwithstanding all the fair play the author gives to Dr. Arbuthnot, it is plain that Mr. Addison carries off the victory.

In the next dialogue, the interlocutors are Sir John Maynard, then supposed to have been one of the commissioners of the great seal under king William and queen Mary; Mr. Sommers, afterwards lord Sommers, and bishop Burnet, whose pragmatistical head, and smattering acquaintance with the history and constitution of England, render him, we apprehend, a very indifferent third hand in a conversation which, as this does, turns upon the *constitution of the English government*. In this conversation Sir John, to solve some difficulties of the other two, undertakes to prove, that, however, the administration of government in England, may have been sometimes despotic; yet that the genius of the government hath been at all times free. This disquisition leads Sir John to consider the nature of feudal tenures; but, with our ill-informed historians, in his discussion, he fairly gives the slip to the Saxon constitution, and runs to France for the original of allodial lands; tho' they were identically the same as the Bocland under the Saxons, and were held upon the *trinoda necessitas*, which was a much nobler tenure than any introduced by the Norman conquest. Had Sir John therefore, as he ought to have done, fixed the original of feods in the Saxon constitution, he might have added great strength to his argument: for, tho' upon a dispute on a particular occasion, Sir Henry Spelman gave it as his opinion, that the Saxons had no feudal tenures in the strict acceptation of the words, that is, as they were new-modelled at the time of the Conquest, yet that great man's own arguments prove, that the tenures of the subjects were essentially the same as they were after that period. Wardship seems to have existed in England before the Conquest, and was, perhaps, the consequence of that vast influx of foreigners, that was encouraged by Edward the Confessor. Even the marriage of wards, which Sir John seems to think was of foreign growth, was not entirely unknown in England; for Sir * Henry Spelman admits of one instance, which looks very much

* Upon Feods and Tenures, Sect. 120.

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that way. Sir John mentions reliefs as another of the fruits of foreign tenures; but materially they were the same with the herriots amongst the Anglo-Saxons; and whoever considers the Anglo-Saxon laws, where the word *relievamentum* is to be found, with attention and candour, will admit they are, tho' we own they differed in many particulars.

In this dialogue both Mr. Sommers and Sir John agree, in thinking that all the lands in England, excepting church-lands, were allodial. But had they drank deep from Anglo-Saxon fountains, instead of sipping their information from modern authorities, they would have found that great part, even of the lay-property in the kingdom was *fokland*, or beneficiary, and that many great thanes held them as such. The two learned interlocutors, however, draw the following conclusion from very slender, if not false, principles, "That the feudal system was rather improved and corrected by the duke of Normandy, than originally planted by him in this kingdom." That it was not originally planted here, is certain; but it lay upon the author to have given some reason more than can arise from second-hand reading, why his interlocutors thought so; and as to the improvement and correction that system received from the Norman, we are very doubtful as to both.

The author quotes in his notes Craig, as commending the feudal institutions, which, he says, *descendunt a gratitudine & ingratitude*; we believe there may be such a passage in Craig, but our author ought to have told us it is false Latin. Craig, in another place, speaks of the same institution, as being *unicum presidium adversus dominorum et vassalorum injustas cupiditates*; the only barrier against the inordinate affections both of superiors and VASSALS: and our author ought to have explained it so to his unlearned reader, instead of giving it the turn of "its being the surest bulwark against lawless will and oppression." The author likewise ought to have told his reader, that Craig's System of the Feudal Law has little or no relation to that established in England.

Many curious points of learning occur in this dialogue: only we could have wished, that an author who pretends to prove such a paradox, as "that the feudal constitutions of England were favourable to public liberty," had been a little more acquainted with *original* authors; and from them we are afraid it will appear, that English liberty never received an accession, but what was built upon the ruins of the Normannic feudal law; and even the guaranty, provided in the true and *original* magna charta,

charta, (not that printed in our law-books, but that now existing in the British museum, with the original seal appended to it,) actually reversed every principle of the feudal constitution, before the barons would consent to ratify the treaty.

The dialogue which closes the book is upon constitutional points, relating to the ecclesiastical as well as civil part of the prerogative; but we apprehend that there is nothing new in them that admits of any extracts; that, as far as the author's extent of information, by the printed authorities he has made use of, reaches, he has handled his subject very accurately. Upon the whole, the book is a very good gentleman's book, but the author seems to be fitted more for works of genius than of learning.

ART. II. *Conjectures on Original Composition, in a Letter to the Author of Sir Charles Grandison.* 8vo. Pr. 1s. 6d. Millar.

ONE of the oldest and bravest champions in the cause of literature, has here resumed the gauntlet; and Dr. Young, the only survivor of our age of writers, instead of growing languid with age, seems to gather strength by time, and kindles as he runs. Strong imagery, frequent metaphor, and a glowing imagination, are generally the prerogatives of an youthful author; however, the writer in view seems to invert the order of nature, and as he grows old, his fancy seems to grow more luxuriant: to say the truth, his metaphors are too thick sown, he frequently drives them too far, and often does not preserve their simplicity to the end; thus when he speaks of men up to the knees in antiquity saluting the pope's toe, he mixes images that are in themselves inconsistent; but wherever he falls short of perfection, his faults are the errors of genius; his manner peculiarly his own; and while his book serves, by precept, to direct us to original composition, it serves to impel us by example.

He begins by apologizing for his having, at his time of life, resumed the pen. There was no need of an excuse from one whose genius still subsists in its energy, and whose very defects will have admirers. He proceeds to observe, that there are two kinds of imitations, one of nature, the other of authors. The first we call originals, and confine the term imitation to the second: an imitator of the last class he justly ranks infinitely beneath the former: an imitator shares his crown with the chosen object of his imitation, but an original seizes reputation. Fame, fond of new glories, sounds her trumpet in triumph at his birth; but so few books have we dictated by original genius, that if

all others were to be burnt, the lettered world would resemble some metropolis in flames, where a few incombustible buildings, a fortress, temple, or tower, lift their heads in melancholy grandeur, amid the mighty ruin. But why, continues he, are originals so few? Not because the writers harvest is over, the great reapers of antiquity having left nothing to be gleaned after them, but because illustrious examples *engross*, *prejudice*, and *intimidate*. They *engross* our attention, and so prevent a due inspection of ourselves; they *prejudice* our judgment in favour of their abilities, and so lessen the sense of our own; they *intimidate* us with the splendor of their renown: and thus, under diffidence, bury our strength.

He next asserts, that the truest way of writing like the ancients, is to draw from nature. Let us build our compositions with the spirit, and in the taste of the ancients, but not with their materials. It is by a sort of noble contagion, from a general familiarity with the writings of the antients, and not by any particular fordid theft, that we can be the better for those who went before us. Genius is a master workman, learning but an instrument; and an instrument, tho' most valuable, not always indispensable.

Of genius there are two species, an earlier and a later, or call them infantine and adult. An adult genius comes out of nature's hand, as Pallas out of Jove's head, at full growth and mature. Shakespear's genius was of this kind: on the contrary, Swift had an infantine genius, which, like other infants, must be nursed and educated, or it will come to nought. Men are often strangers to their own abilities; genius, in this view, is like a dear friend in our company under disguise, who, while we are lamenting his absence, drops his mask, striking us at once with equal surprize and joy. Few authors of distinction but have experienced something of this nature at the first beamings of their unsuspected genius on the hitherto dark composition. Let not then great examples, or authorities, brow-beat our reason into too great a diffidence of ourselves. Let us reverence ourselves, so as to prefer the native growth of our own minds to the richest imports from abroad, since such borrowed riches serve only to encrease our poverty. Admiration of others depresses the admirer, in proportion as it lifts the object of our applause. He proceeds by complaining that Pope, who had a genius truly original, if he chose to exert it, was contented with being an humble imitator, and even boasted of his skill at imitation. Swift, on the contrary, not sufficiently acquainted with himself, left truth, in order to be original only in the wrong; and

and has so satirized human nature, as to give a demonstration in himself, that it deserves to be satirized. The author then proceeds to characterize Shakespear and Ben Johnson; by the bye, paying his friend, the author of *Sir Charles Grandison*, some very pretty compliments. Dryden he justly observes was, by no means, a master of the pathos in tragedy. 'He had a great but a general capacity: as for a general genius, there is no such thing in nature. A genius implies the rays of the mind, concentered and determined to some particular point; when they are scattered widely they act feebly, and strike not with sufficient force to fire or dissolve the heart. As what comes from the writer's heart reaches ours, so what comes from his head sets our brains at work and our hearts at ease.' He then makes a transition to Mr. Addison, whose tragedy of *Cato* is observed to be a fine but not an affecting performance. But tho' this poet deserved a superiority over cotemporary claims, even by his writings, he infinitely surpassed his rivals for fame in the integrity of his life, and in a glorious circumstance attending his death. Perceiving his last moments to approach, and no help from his physicians, he sent for a youth nearly related to him, finely accomplished, and who felt the utmost distress at separation. The young man came, 'but life now glimmering in the socket, the dying friend was silent: after a decent, and proper pause, the youth said, 'Dear sir! you sent for me: I believe, and I hope, that you have some commands; I shall hold them most sacred:' May distant ages not only hear, but feel, the reply! Forcibly grasping the youth's hand, he softly said, 'See in what peace a Christian can die.'

As Dr. Young's manner of writing is peculiarly his own, and has already secured him an ample share of fame, we hope to see some succeeding man of genius do justice to the integrity of his life, and the simplicity and piety of his manners; for in this respect, not Addison himself was, perhaps, his superior. We would, in a word, be much better pleased to see the writers of the rising generation, more fond of imitating his life than his writings; his moral qualities are transferable; his peculiarities, as a genius, can scarcely be imitated except in their faults.

ART.

ART. III. *Philosophical Miscellanies on various Subjects. To which is prefixed, an account of the Author, and his works, by himself. From the original of M. Formey, perpetual secretary to the royal academy at Berlin. 12mo. 3s. Hinton.*

THIS volume of miscellanies is prefaced with the author's own account of himself. What he found in his life worthy of thus being made public, is not easy to determine, since all its transactions are comprised in his being bred a divine, in being made professor of eloquence in an university, secretary to a literary society, and having wrote a great many books. There is not, perhaps, in nature a being more fond of flattery than the professor in a college. Accustomed to adulation from their pupils, they expect it from the world; and when Fame does not happen to blow her trumpet sufficiently in their praise, have been frequently found to strengthen the blast themselves. Though their whole lives may have passed away between the fire-side and the easy chair, yet how have we seen the press sweat with the uninteresting anecdotes of men who did nothing? Yet let them pass. They write for minds congenial to their own.

This may serve as a sufficient intimation that Mr. Formey's taste does not entirely correspond with ours. It must be owned his vanity has given some unfavourable impressions, and his eloquence has wiped none of these impressions away. 'Tis true, that by arraigning his gravity or his learning, we incur some danger from the resentment of our brother journalists, and that class of men who are prudently for ever in the right. A theologist, a German, a professor, a journalist, a secretary to an academy, who perhaps could class eight or ten letters to the end of his name; to arraign the talents of such a man; to say, that with all his eloquence he is at best *metaphorically dull*, will perhaps be considered as heresy in the commonwealth of letters!

Yet let not his faults be confounded with those of his translator, for these are frequently almost too gross for correction. This gentleman talks of *awakening to a vigilancy*, in the first paragraph; tells us of the *coction of the ventricles*, by which we suppose is meant, in the original, the digestive faculty of the stomach; he translates the exit of the nerves from the medulla spinalis, by the *roots of the marrow*. Whenever an English word does not come to his hand, he without further ceremony makes one of his own, such as somnolence, humectating, acridity, acridity, inflammative, machinal, and so forth; all which are delivered

vered with great ease, and much appearance of learning. In short, our German frequently is made to talk unintelligibly, is thus robbed of one half his reputation, and at best, heaven knows, he has not much to spare. It reminds us of a man, who, selling his horse, assured the buyer that he had but two faults, one was, that he was very hard to be caught; and the other fault — aye, what was that? — he was good for nothing when we had caught him.

The first treatise is entitled, *An Essay on Sleep*. He raises a controversy, whether sleep, which gives rest to our voluntary actions and motions, does not augment the vital and involuntary? This dispute he is at great pains to determine; and Santorius and Boerhaave, on one side, are marshalled against Gorter, Keil, and Dodart on the other. An acquaintance with modern discoveries in physiology would have prevented his doubts, and taught him to reconcile Keil with Boerhaave. The quantity of matter which goes off by perspiration, though it be sometimes greater, is frequently less than that which is absorbed from the circumambient atmosphere. Thus a man, who, after the fatigue and exercise of the day, weighs himself upon going to bed, will be found some pounds heavier the next morning. While we are awake and in action, we perspire more than we inhale. In that state, therefore, the blood is deprived of a greater quantity of its fluid than in a state of sleep; the more the blood is deprived of this fluid, the more its stimulus encreases. By this means the pulse becomes quicker, and all the vital motions are accelerated. To replenish this waste of fluid, sleep therefore is requisite, which gives the blood a proper degree of fluidity, and regulates the machine.

He next proceeds to consider what it is that sleeps in us. And to this he peremptorily answers, that the cerebrum, which he regards as the source of all our voluntary motions, is at rest; while the cerebellum, by him supposed to be the source of vital motion, continues alive and active. This theory has been so often refuted already, that we must accuse either his candour or learning, in not perceiving the proper objections. Animals deprived of the cerebrum have been seen to perform many of the voluntary motions; a proof that it cannot be the source of such. But to dismiss this essay, let it be sufficient to observe, that where-ever the author attempts physiological explanations, he discovers no great share of knowledge or erudition.

His next essay is upon dreams, where his merit as a metaphysician is somewhat superior to his skill in physiology. In quality

lity of the latter, however, he begins this dissertation with a confused account of the manner which bodies operate upon the nerves, one time considering them as having a nervous fluid, and another, as being elastic strings, that vibrate to every external impression. However, it is sufficient for his purpose that they serve as conveyances from external objects to the thinking power. The nerves, at their origination from the brain, are supposed to be of much more vivid perception, than they are at their extremities, which lie at such a distance from the common sensory. 'Hence (continues he) it is that arise all the acts of imagination during vigilancy; and nothing is more known, than that in persons of a certain habit of body, or who are given up to intense meditation, or agitated by violent passions, these acts of imagination are equivalent to sensation, and even hinder its effects; though otherwise the impression in itself be very far from faint. Those are the dreams of waking men, and there is a perfect analogy betwixt them and the dreams in sleep; both the one and the other depending on that series of inward concussions at that extremity of the nerves, which terminates in the brain; the whole difference, is, that whilst awake, we can check this series, break the concatenation, alter the direction, and supersede it, by calling in real sensation; whereas dreams are independent of our will, and it is without the verge of our power either to continue an agreeable illusion, or disperse an hideous phantom. The imagination in a waking person is a policed republic, where the voice of the magistrate appeases confusion, and restores order; the imagination in dreams is the same republic in a state of anarchy; and still the passions make frequent attempts against the legislator's authority, even whilst his prerogative is in its full force, and he is in a capacity of asserting his rights.'

Our author is of opinion that there is no period of sleep in which we do not dream, but the images are so confused and faint as to leave not the least trace upon the memory. So that properly speaking, to dream is no more than to have a recollection of our dreams. This is a controversy that has employed many to very little purpose. For if, with Mr. Locke, there be a time when the soul is quite insensible, it can never remember such a time, that interval of insensibility being considered as nothing in its period of existence, and consequently will not admit of reasoning about it.

The succeeding essays turn upon the value and neglect of the laws of conversation on the scale of beings; by which he means, that infinite gradation of beings, from the summit of perfection

perfection down to inanimate matter. On the order of nature. On the analogy between the nourishment of the soul and that of the body. On the principles of happiness and unhappiness in marriage. On moral liberty. On lending money at interest. The obligation of procuring ourselves the conveniencies of life considered as a moral duty. The *nugis addere pondus* is very manifest in this author's manner. Every subject is treated very scientifically, with a great shew of argument, which proves nothing; he seems ever upon the wing, yet does not stir an inch. He very conscientiously and methodically divides his subject, surveys it round and round, and then leaves it without stripping off a single obscurity. Need it be added then, upon the whole, that it is one of those performances which generally serve to gain an author the praise of his acquaintance, and yet create no envy in cotemporary writers. The ill-natured must own there is no harm in it, and they who are more generous may, perhaps, allow that it reads *well enough*.

ART. IV. *A Natural and Civil History of California: containing an accurate description of that country, its soil, mountains, harbours, lakes, rivers, and seas; its animals, vegetables, minerals, and famous fishery for pearls; the customs of the inhabitants, their religion, government, and manner of living, before their conversion to the christian religion by the missionary Jesuits. Together with accounts of the several voyages and attempts made for settling California, and taking actual surveys of that country, its gulf, and coast of the South-Sea. Illustrated with copper-plates, and an accurate map of the country, and the adjacent seas. Translated from the original Spanish of Miguel Venegas, a Mexican Jesuit, published at Madrid 1758. 2 vol. 8vo. Pr. 12s. Rivington.*

THE study of natural history is now connected with the interest of our country. When the parliament purchased the curious collections of sir Hans Sloan, they required, and they had full proof, at the bar of their house, that his discoveries in natural history had been of service (and great service too) to the commerce of Great Britain. The work we are now reviewing, describes a country little known to Europeans, but seems to open a path to the improvement of natural history.

California is at last found to be a peninsula, for a very plain, satisfactory reason, because father Kino went from New Mexico to California by land. The country itself, according to the account before us, is neither so good or so bad as it has been

represented, and, like other countries, perhaps, all in the world of the same extent, contains a variety of spots fertile and barren, pleasant and comfortless. We do not find, even from the account before us, whether California, though stretching very far to the north-west, joins to the north-east of Tartary, and that the streights of Anian are to be sought on that side; perhaps it is impossible ever to ascertain whether the space between the north-east of Asia, and the north-west of America, consists of land or water; and yet lucky incidents may determine the question.

But, says the preface to the work before us, ‘ It is requisite to observe, that this is far from being a matter of idle speculation; so far from it, there are very few disquisitions that can be justly stiled of greater consequence; as rational beings, it concerns us to have a perfect and complete notion of the globe which we inhabit, and we see that in this respect, Providence has very wisely given the spur of curiosity to the pursuit of what is our real interest. As the subjects of a maritime power, we have the greater concern in it, since every discovery of this kind must affect our navigation or commerce, nearly or remotely. But with respect to this before us, it is of the utmost importance, since all our attempts for finding a north-west passage, have been only, in other words, finding a new route to the coasts of California, which, if we are ever happy enough to find, will open to us a short way, as well to a new Indies as to the old. Now the surest means of making such a discovery effectually, is by proceeding from the known to the unknown; and therefore the first plain, proper, and natural step, is to attain a clear and exact account of California, so far as it is discovered, which we could only hope from the Spaniards, and which this author has given us in the fullest, plainest, and most accurate method that we could possibly desire. This is the sole object, this is the true merit of the book, which, though not a work of amusement and entertainment, is full of instruction and information, and in that light, no doubt, will be a most acceptable present to the public, as will sufficiently appear, if we consider the plan of this writer’s performance.

‘ He divides his treatise into four parts. In the first, he discourses of the name, situation, and extent of California, that is, taking it in a strict sense, for so much of this peninsula as the Spaniards have hitherto reduced. He gives us an account of the gulf, its coasts, and islands; he enlarges upon the soil and climate, the natural history, the pearl fishery, and the manna of this country, which is a new discovery. Then follows

lows a very distinct and curious detail of the nations and languages, the tempers and manners of the Californians, with their policy in peace and war; and lastly, he treats of their religion; in respect to which he observes, that those who resided on the continent, were, when the Spaniards found them, entirely free from any idolatrous notions, had few or no ceremonies, and yet had some very singular speculative opinions; but that it was otherwise in the islands, where, through the arts and frauds of a particular race of men, the people were grievously enthralled in superstitious slavery.

• The second part contains the history of California, from the time of its first discovery, to the sending thither the jesuits. This discovery was made by order of the famous Hernan Cortes, who went thither in person in 1536, and landing in the gulf, bestowed upon it his own name, or rather the Spaniards have since called it in honour of that great captain, Mar de Cortes, as well as the Vermillion sea, or the gulf of California. Our author traces very exactly the several attempts that were made from time to time, for obtaining a more perfect knowledge of the extent and produce of this peninsula, the different projects formed for this purpose, both in Old and in New Spain; their repeated disappointments, and the causes of those disappointments, interspersed with many judicious and sensible remarks, which shew the extreme difficulty of executing any great design, the conduct of which depends upon the approbation, orders, and instructions, that are to come from a country at a great distance.

• The third part comprehends the reduction of California by the jesuits, and their transactions to the present time. He informs us that the court of Spain, and its viceroys in the Indies, tired out with a multitude of fruitless, expensive, and tedious expeditions, had abandoned all further thoughts of this matter, so that the prosecution of it was entirely owing to father Eusebio Francisco Kino, who, being sent as missionary into the adjacent province of Sonora, formed a resolution of trying to penetrate into this deserted country from thence. The first missionary of this order, however, who passed over into this region, was father Salva-Tierra in 1697; and a few years after father Kino penetrated, according to his original design, into California by land, and became thereby assured, as we have before observed, that it was not an island but a peninsula. The jesuits, from this time down to the present, have had the sole direction of affairs, civil as well as ecclesiastical, in California, and have prosecuted their discoveries, converted the In-

dians, made small settlements, cultivated some spots of ground near them, and with great diligence and perseverance, have brought some little vineyards to such perfection, as to produce wine not inferior to that of Europe. Our author gives a particular, precise, and distinct account of all these transactions; so that it may be truly said, that though the history of this part of the world is not big with many great events, yet we have it as clearly and correctly told, as we can possibly desire. It is very singular in its nature, and affords us a very complete view of the policy, of the order, and of the method of reducing nations, to become nominal subjects of the crown of Spain, and really so to themselves. It exhibits likewise the true notions, which induce the Spanish government to make use of the fathers in this way, and to permit them to make those acquisitions by art, which themselves had ineffectually attempted by force. The author intersperses very free reflections, not only on the errors of particular administrations; but on the capital, and if we may so speak, constitutional faults in the Spanish system; in consequence of which, some of their richest settlements are burthensome, and the great wealth in the bowels of the country is made the cause of the misery and poverty of its inhabitants. Reflections, which the judicious reader will peruse with profit and pleasure.

‘The fourth and last part contains some additional pieces, referred to in the body of the work. Among these, is the famous voyage of captain Sebastian Vizcaino, in 1602, in which there is a very curious and particular account of the west coast of California; this is followed by a description of the east coast, from a voyage made in the year 1746. Then come extracts of captain Woods Rogers and lord Anson’s voyages, with the author’s remarks upon them, more especially on the latter, in which he undertakes to controvert several matters of fact, in respect to which, the writer of that work, he says, was misinformed; in this, as indeed throughout the whole book, the author shews himself a zealous subject of the crown of Spain, and an avowed apologist for the jesuits. He is, however, a writer of a very different kind, from the rest of their panegyrists. He does not run out, as commonly they do, into long flights of high-flown oratory, but delivers every thing in a grave uniform stile, very suitable to this kind of history, is very careful in pointing out his authorities, regular in the detection of facts, and in respect to these, (those regarding religion excepted) shews himself equally judicious and cautious, and alike free from prejudice and credulity. He seems to be sensible that his subject did not require, and without visible impropriety, could not

not admit many ornaments; instead therefore of these, he sometimes, but not very frequently, inserts prudential and political observations, relying, however, chiefly on exactness and veracity.

‘There are, notwithstanding, in the following sheets, not only many new and curious, but some very striking and surprising, some deep and interesting points, which cannot fail of awakening the attention of the British reader. He will here discern that the Spaniards are in the same condition with some other nations; they are not unacquainted with the nature of those political maladies, which gradually consume them, or ignorant of effectual remedies, though they want the power to apply them. He will see that Alberoni’s system extended even to California; and that by embracing the commerce of the East, as well as the West-Indies, he meant to restore the vigour of the Spanish monarchy, by reviving a regular circulation through all its members. He will learn that the Spaniards have a well-grounded fear of being invaded, even in these distant parts, by a nation, from whom, in the judgment of the most penetrating politician, they would have been thought, half a century ago, in no greater danger than from the inhabitants, if there be any, in the moon. He will be informed, that the discovery of a north-west passage, is far less problematical there, in the opinion of those, who, from their situation, are the ablest judges, than it is here; and that the dread of seeing the English form an establishment in the remoter parts of this country, and connecting it with their other colonies, is so far from being thought an impossible, that it is held by those who have the best means of knowing, to be a very probable thing. Lastly, he will see it made plain to a demonstration, that while the Spaniards have the hard task imposed on them, of settling, improving, and fortifying the very wildest, and worst parts of this country; the English, if they should ever think of making any attempt, may seat themselves in a pleasant climate, fruitful soil, and in regions well peopled; from whence they may, with certainty, command the most valuable branches of commerce that have been hitherto discovered, with the fairest prospect of adding speedily to these, many others, and those perhaps yet more profitable than are hitherto unknown.’

With regard to particulars, of which there are great variety in this valuable account, we are told, that in California all kind of domestic animals common in Europe thrive well. They have two species of wild creatures for hunting. The one is a kind of deer, the flesh of which, it seems, is exquisite to the

taste, and the other pretty much like a sheep, its flesh equally delicious, and well covered with excellent wool. Beavers, it seems, have likewise been found here in such numbers, that seamen have killed above twenty of them at one time only with sticks. California affords turtles, herons, quails, pheasants, geese, ducks, and pigeons, with great variety of other birds, particularly a species of gulls, ' that live on pilchards, and other small fishes; but they are equal to a very large goose in size, their bill a foot in length, and their long legs resemble those of the stork; their beak and feet are like those of a goose. They have a vast craw, which in some hangs down like the leather bottles used in Peru for carrying water; and in it they put their captures to carry them to their young ones. The friendly disposition of these birds is something surprising; for they assist one another, as if they had an unadulterated use of reason. If any one is sick, weak, maimed, or otherwise disabled from going in quest of food, he is plentifully assisted by others, who lay it before him. Of this I myself was an eye-witness in the island of San Roque, where I accidentally found a gull tied with a string, and one of his wings broke; around this maimed bird lay heaps of excellent pilchards, brought thither by its companions: and this I found was a stratagem practised by the Indians, to procure themselves a dish of fish; for they lie concealed, while the gulls bring these charitable supplies; and when they think that little more is to be expected, they seize upon the contributions. Such are the mysterious ways of Providence for the support of his creatures!

' Among the plants and shrubs which most abound in California, the principal is the pitahaya, a kind of beech, the fruit of which forms the great harvest of the poor inhabitants here. This tree is not known in Europe, and differs from all other trees in the world; its branches are fluted, and rise vertically from the stem, so as to form a very beautiful top; they are without leaves, the fruit growing to the boughs. The fruit is like a horse chestnut, and full of prickles: but the pulp resembles that of a fig, only more soft and luscious. In some it is white, in some red, and in others yellow; but always of an exquisite taste: some again are wholly sweet; others of a grateful acid. And as the pitahaya is very juicy, it is chiefly found in a dry soil: but its most valuable quality is its being a specific against the distemper de Loanda. California has also a great plenty of red junas, called in New Spain, junas japonas, and a particular species of fig. Father Ascencion says, " That the bay of San Barnabe abounds with various trees, as fig trees, lentisks, pitahayas, and an infinite number of plum trees, which,

which, instead of resin or gum, yield a very fine and fragrant incense in great quantity. What taste these plums have, I cannot say from my own experience : but they who have been in California, greatly commend them." In fact, it is not only in this bay, but in many other parts near the western coast, that these plum trees abound, the fruit of which is carefully gathered by the Indians. The incense or resin transudes from these and other trees so copiously, that it is used mixed with tallow for paying bottoms of ships. The mountains and forests yield the mezcal, and, according to Torquemada, the maquey ; the roots of which boiled is a principal ingredient in the mexcalli, a kind of food which the natives presented the Spaniards at the bay of San Francisco. Here are also wild vines, together with a great variety of small plants and herbs. One species of them called pita, supplies the Indians with thread for making their nets and other uses ; and from different herbs they make, with admirable skill and elegance, a kind of plates and baskets. The inhabitants on the banks of the river Colorado make of the same herbs little tubs or bins, called coritas, which generally hold about two bushels of maize : and with these they transport their goods from one shore to the other, without being in the least damaged by the water, they themselves swimming behind, and shoving these vehicles along before them. Other herbs also serve them for food ; especially three kinds, all of them frequent in New Spain : the first is yuca, a large thick root, which they cut into slices and express the juice ; afterwards it is made into broad thin cakes, and eaten instead of bread. The second is the camotes, which are very sweet and palatable. The third is the gicamas, which in taste exceed those of Mexico : there is scarce an herb or root which they do not apply to some use. Father Francisco Maria Picolo, one of the first missionaries that went among them, relates, that they have above fourteen different kinds of seeds which they use, though he mentions only these three ; the red frixoles, or kidney beans ; the canamones, or hemp seed, and alphiste, a kind of canary seed. Besides these trees and roots, here are others which have been transplanted by the missionaries from the continent, and most of them with very good success, especially in those parts where they have the conveniency of water ; so that the banks of the rivers, canals, and watering places, are decorated with olives, fig-trees, and vines ; and in some parts, the latter have thrived so well, as to afford a wine equal to the best in Europe. Father Juan de Ugarte, whom we shall have occasion frequently to mention hereafter, brought hither almost every kind of fruit trees growing in New Spain ; and having planted them in a soil properly prepared on the coast of
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San Miguel, and kept daily watered, they all flourished: the same success attended the experiments made with wheat, maize, French beans, melons of both kinds, garvanzo, or a kind of pease, and all sorts of esculents, wherever they could be sown and cultivated. It is also proper to observe, that in the countries not hitherto reduced, lying between the river Colorado and the coasts of Monte Rey to Cape Mendozino, both the fathers Kino and Juan de Torquemada relate, that there is a great number of large trees, holms, pines, and black and white poplars.

‘ We have not hitherto had any particular account of its minerals; but some intelligent persons are of opinion, that the Sierra Pintada, and other parts, abound with metals, as they exhibit all the marks and appearances of gold and silver mines, Capt. Woods Rogers says, that some of his men saw on the coast of California several heavy, glittering, shining stones, which they imagined to contain some valuable metal; but it was then too late to search for them, or even to carry them on board for a further examination. It is indeed natural to suppose, that there are many very rich mines in California, as the opposite coast in the provinces of Sonora and Pimeria are known to abound with them; for in the year 1730 a vein was discovered on an eminence, not far from the garrison of Pimeria, the ore of which, with a little labour, yielded so large a quantity of silver as surprised the inhabitants of New Spain; and it remained some time a question, whether it was a mine, or treasures hid by the Indians. Some have also been discovered which contain veins of other metals: rock salt is also found here, of a whiteness equal to crystal, and samples of it have been carried to Mexico.

‘ But if the soil of California be in general barren, the scarcity of provisions is supplied by the adjacent sea; for both in the Pacific ocean and the gulf of California, the multitude and variety of fishes are incredible. Father Antonio de la Ascension, speaking of the bay of San Lucas, says, “ With the nets which every ship carried, they caught a great quantity of fish of different kinds, and all wholesome and palatable; particularly holybuss, salmon, turbot, skates, pilchards, large oysters, thornbacks, mackarel, barbels, bonetos, soals, lobsters, and pearl oysters.” And, speaking of the bay of San Francisco on the western coast, he adds: “ Here are such multitudes of fish, that with a net, which the commodore had on board, more was caught every day, than the ship’s company could make use of: and of these a great variety, as crabs, oysters, breams, mackarel,

mackarel, cod, barbels, thornbacks, &c." And in other parts he makes mention of the infinite number of sardines, which are left on the sand at the ebb, and so exquisite, that those of Laredo in Spain, then famous for this fish, do not exceed them. Nor are fish less plentiful along the gulf, where to the above-mentioned species father Piccolo adds, tunnies, anchovies, and others. Even in the little rivulets of this peninsula are found barbels and crayfish: but the most distinguished fish of both seas are the whales; which induced the ancient cosmographers to call California, *Punta de Balenas*, or *Cape Whale*: and these fish being found in multitudes along both coasts, give name to a channel in the gulf, and a bay in the South sea.

‘ From the fish, I shall next proceed to the amphibious and testaceous kind. Of the former here are very few except the beavers above-mentioned, if they are such, and the sea-wolves, or, as some call them, sea-lions: these frequent some of the shores, and the desert islands of both seas.

‘ The most remarkable among the testaceous kind, is the tortoise; several kinds of wilks and other turbines are thrown up by the sea, in such numbers, that, in some parts, the shore is quite covered with them. On the coast of the South sea are some small shell fish or conches peculiar to it, and perhaps the most beautiful in the world: the lustre exceeding that of the finest mother of pearl, and appearing through a transparent varnish of a most vivid blue, like the lapis lazuli. It is thought that were these imported to Europe, the aqua marina would be no longer valued. These are univalves, and consequently different from the shell fish in which the pearls are found, the latter being bivalves, like our oysters. They are called *madres perlas*, and found in California, or rather as father Piccolo says, along the whole coast, and especially the adjacent islands, where there are so many banks of them, that they may be counted by thousands. And this abundance of pearls has rendered California so famous, that great numbers of persons during the two last centuries, stimulated by avidity after this treasure, have visited California, searched every part of the gulf, and are still continually resorting hither with no other view, than that of enriching themselves by these pearls. The oysters in which they are found lie in great numbers on banks in the gulf, and commonly called *hostias*. “ The sea of California, says father Torquimada, affords very rich pearl fisheries, where in three or four fathom water the *hostias*, or beds of oysters, may be seen as plain as if they were on the surface of the water. He adds, that it was a practice among the Indians to throw

throw the oysters into the fire, by which means the pearls were destroyed; for they used only the flesh of the fish: but the avidity of others has communicated its flame, even to this simple people; who are now eager to get, and careful to keep, what they have seen so highly valued by foreigners. This fishery is carried on by divers: but as the water in the gulf is not very deep, it is attended with less labour and danger, than those on the coast of Malabar, and other parts of the East Indies, if we may judge from the narratives given us of them. Great numbers resort to this fishery from the continent of New Spain, New Galicia, Culiacan, Cinaloa, and Sonora: and the many violences committed by the adventurers, to satiate if possible their covetous temper, have occasioned reciprocal complaints: nor will they ever cease, while the desire of riches, that bane of society, predominates in the human breast.

Father Piccolo observes, that in the months of April, May, and June, there falls with the dew a kind of manna, which becomes inspissated on the leaves of the trees. He adds, that he tasted it, and though not so white as sugar, it had all the sweetness of it. The good father talks according to the common opinion, as if the manna dropped from the sky. But botanists are agreed, that it is a juice exuding from the plants themselves, in the same manner as gums, incense, balsams, resins, &c. It is no wonder that the trees of California should exude manna, since many parts of Spain produce it in an astonishing plenty; and for medical uses, equal to that of Calabria, or Sicily. This was an advantage formerly little known in Spain; but his majesty, on the representation of the royal college of physicians at Madrid in 1752, gave orders, that two of its members should make a further examination of the produce of manna: these were don Joseph Minuart, and don Christopher Velez*. The former was sent among the mountains of Avila, and the latter among the Pedroches, or seven towns of Cordova, situated among the mountains of Andalusia: and that its virtues should experimentally be proved, by exhibiting it to the patient in the hospitals. And it has been found that Spain alone produces manna, sufficient to supply the whole world: for not only an incredible quantity of it is

* This valuable person, to the great loss of botanical improvements in Spain, died at Madrid in 1753. His moral virtues, extensive knowledge, and consummate experience in all parts of natural history, which made his correspondence valued by the learned of several nations, seemed, according to human judgment, to render him worthy of a longer life.

gathered in the parts abovementioned, where it is formed about the dog-days, but likewise in the mountains of Asturias and Galicia, Cuenca, Arragon, Catalonia, and other provinces, where they call it mangla; but hitherto it was only used by the bees in forming their combs.'

The above are no unuseful hints to Englishmen, for why should the blessings of nature be stifled by indolence, or withheld by pride or avarice?

According to our author, the difference of the genius and the manners of the inhabitants of California, is as great as that of the soil and climate. Our author, who is equally candid and sensible in his account, says, 'The characteristics of the Californians, as well as of all the other Indians, are stupidity and insensibility; want of knowledge and reflection; inconstancy, impetuosity, and blindness of appetite; an excessive sloth, and abhorrence of all labour and fatigue; an incessant love of pleasure, and amusement of every kind, however trifling or brutal; pusillanimity and relaxity; and in fine, a most wretched want of every thing which constitutes the real man, and renders him rational, inventive, tractable, and useful to himself and society. It is not easy for Europeans, who never were out of their own country, to conceive an adequate idea of these people. For even in the least frequented corners of the globe, there is not a nation so stupid, of such contracted ideas, and so weak both in body and mind, as the unhappy Californians. Their understanding comprehends little more than what they see: abstract ideas, and much less a chain of reason, being far beyond their power; so that they scarce ever improve their first ideas; and these are in general false, or at least inadequate. It is in vain to represent to them any future advantages, which will result to them, by doing or abstaining from this or that particular immediately present; the relation of means and ends being beyond the stretch of their faculties. Nor have they the least notion of pursuing such intentions as will procure themselves some future good, or guard them against evils. Their insensibility, with regard to corporeal objects which lie before them, being so great, that it may be easily conceived, what sentiments they can have with regard to rewards and punishments in a future life. They have only a few faint glimmerings of the moral virtues and vices; so that some things appear good, and others evil, without any reflection: and though they enjoyed the light of natural reason, and that divine grace which is given to all without distinction, yet the one was so weak, and the other so little attended to, that, without any regard

regard to decency, pleasure and profit were the motives and end of all their actions.

• Their will is proportionate to their faculties; and all their passions move in a very narrow sphere; ambition they have none, and are more desirous of being accounted strong than valiant: the objects of ambition with us, honour, fame, or reputation, titles, posts, and distinctions of superiority, are unknown among them; so that this powerful spring of action, the cause of so much seeming good and real evil in the world, has no power here. The most that is observed in them, is some sensibility of emulation; to see their companions praised or rewarded, rouses them, and is indeed the only thing which stimulates, and prevails on them to shake off their innate sloth. They are equally free from avarice, that destructive passion, which makes such havock in polite nations. The utmost extent of their desires is to get the present day's food without much fatigue, taking little care for that of the ensuing day. As for furniture, it consists wholly in their instruments, mean as they are, for fishing, hunting, and war. Lastly, what pursuit of wealth or eagerness in acquiring estates can be expected among them, who have neither house, field, nor divisions of lands; and who know no other rights, than that of being the first in gathering for their use the spontaneous productions of the earth.

• This disposition of mind, as it gives them up to an amazing languor and lassitude, their lives fleeting away in a perpetual inactivity, and detestation of labour; so it likewise induces them to be attracted by the first object, which their own fancy, or the persuasion of another, place before them: and at the same time renders them as prone to alter their resolutions with the same facility. They look with indifference on any kindness done them; nor is even the bare remembrance of it to be expected from them. Their hatred and revenge are excited by the slightest causes: but they are as easily appeased, and even without any satisfaction, especially if they meet with opposition. For though courage seems the only thing they value, it may with truth be said, that they have not the least notion of true bravery. Their rancour and fury last no longer than while they meet with no resistance. The least thing daunts them; and when once they begin to yield, their fear will induce them to stoop to the basest indignities. As, on the contrary, by obtaining any advantage, or if the enemy becomes disheartened, they swell with a most extravagant pride. In a word, these unhappy mortals may be compared to children, in whom the development

velopment of reason is not completed. They may indeed be called a nation who never arrive at manhood. Their predominant passion is suitable to such an unhappy condition, in which they make so little use of reason, I mean a violent fondness for all kind of diversion, pleasure, festivals, games, dancings, and revels, in which they brutishly waste their miserable days. However, in the Californians are seen few of those bad dispositions, for which the other Americans are infamous. No intoxicating liquors are used among them; and it is only on their festivals that they intoxicate themselves, and then with the smoke of wild tobacco. What little every one has is safe from theft; quarrels are rarely known among them; and the several members of a rancheria live in great harmony among themselves, and peaceably with others. All their malice and rage they reserve for their enemies. And so far are they from obstinacy, harshness, or cruelty, that nothing could exceed their docility and gentleness: consequently they are easily persuaded to good or evil.

We do not find that the Californians have any rules of government amongst them. Consanguinity seems to point out some distinctions in the mass of the inhabitants, by their herding into tribes. They have amongst them a sort of forcerers or jugglers, who we suppose are the greatest rogues amongst them, and by their tricks acquire a kind of temporary superiority: but, if there is any pre-eminence amongst them, it is owing to courage and good sense, to which they seem to submit. Their dress is various; most of them originally went naked, but the jesuits have persuaded them to be a little more decent. Our author's account of their manner of living is extremely accurate and amusing; but we can have only room for a very short extract of one particular.

• The Californians, says he, had adopted that absurdity, which is so much laughed at in the accounts of Brazil, that the women after delivery, used immediately to go to some water, and wash themselves and the child; and in other particulars to observe no manner of caution, going to the forest for wood and food, and performing every other service the husband wanted: whilst he in the mean time lay in his cave, or stretched at full length under a tree, affecting to be extremely weak and ill; and this farce continued for three or four days. Mothers were frequently known to destroy their children, in any scarcity of food, till the venerable father Salva-Tierra put a stop to this unnatural practice, by ordering that a double allowance should be given to women newly delivered. It was also

also an established custom among them; like that in the Jewish law, for the widow to marry the brother, or nearest relation of the deceased.'

According to our author's account, the Californians are naturally a very joyous kind of a people, and upon particular occasions they indulge their genius in all manner of festivities, dancing, and drinking. Dancing, it seems, is their whole occupation in time of peace, and they are very expert at it. They likewise send challenges to one another for wrestling, leaping, running, shooting with their bow, and other trials of strength. Here we cannot help observing, that the mean account given in general by our author of the Californians must have many exceptions, and that they are a people of at least an improveable genius.

Our author is candid enough to own, that the Californians were anciently void of almost all sense of religion, that could be discovered by exterior appearances.

'The accounts, however, mention, that there was among them a series of speculative tenets, which must surprise the reader. For they not only had an idea of the unity and nature of God as a pure spirit, and likewise of other spiritual beings; but also some faint glimmerings of the Trinity; the eternal generation of the logos, and other articles of the christian religion, though mixed with a thousand absurdities. And this light was so clear in them, that some missionaries have been induced to think, that they were descended from a people which had formerly been christians. In these tenets, however, there was some difference among the principal nations; and that the reader may have a better idea of them, I shall faithfully copy some fragments of narratives which I have in my hands.'

Notwithstanding their gross ignorance, it seems the southern Edues or Pericues had some very whimsical notions of a supreme Being, but they are so rude and barbarous as not to be transcribable, being in fact little different from those related of the most barbarous nations upon the continents of Asia and Africa.

Our author's account of the Edues or priests is extremely entertaining. 'These Edues, says he, were called by the name of their two sects, Tuparan and Niparaya; those of Loretto called them Dicuinochos, and the Cochimies Vamas, or Guasmas. In the narratives they are frequently called Hechiceros, or forcerers; and in conformity to them, we shall also make

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use of the same name. But it is not therefore to be thought that these poor creatures had any commerce, or entered into a compact with apostate spirits, or that they received any instructions from them, as they audaciously declared, and were too readily believed, not only by Indians, but likewise by some Europeans. It is known that the same extravagant credulity obtained here, which not long since deluged the old world, with regard to the ancient pagan oracles. But the most sagacious missionaries, after plain and convincing proofs, affirmed them to be arrant impostors and cheats, pretending to hold intelligence with those spirits, the existence of which, as we have observed, was believed by the Californians. This supposititious commerce with spirits, or even with the devil himself, procured them great authority among that simple people; and this reverence they strengthened by certain ceremonies and gestures; and the introduction of many mystical rites. The whole intention of their deceits was interest, the people imagining that success was to be acquired, and calamities prevented, by bringing them the best of the fruits they gathered, and of what they caught in fishing and hunting. This was a principle carefully inculcated into them, the Hechiceros sometimes thundering out threatenings of sickness, disaster, and failure of harvests: at other times persuading them to give liberally, by feeding them with magnificent hopes of affluence, and the most desirable enjoyments. For they affirmed that they were possessed of knowledge and power sufficient to accomplish all this, by means of their friendship and intercourse with the invisible spirits. What also strengthened this authority was, their being the only physicians from whom they could hope to be relieved in their pains and distempers: and whatever was the medicine, it was always administered with great ostentation and solemnity. One was very remarkable, and the good effect it sometimes produced, heightened the reputation of the physician. They applied to the suffering part of the patient's body the chacuaco, or tube formed out of a very hard black stone, and through this they sometimes sucked, and other times blew, but both as hard as they were able, supposing that thus the disease was either exhaled or dispersed. Sometimes the tube was filled with cimarron, or wild tobacco lighted, and here they either sucked in, or blew down the smoke, according to the physician's direction: and this powerful caustick sometimes, without any other remedy, has been known entirely to remove the disorder. In the other transactions of life, the Hechicheros practised variety of deceits, and pretended to an unlimited power: and it was no difficult task to gain an absolute ascendant over these poor people, whose stupidity and ignorance

rance opened so wide a door to their inseparable companions timidity and superstition.'

We must resist the temptation of transcribing many other passages of this accurate and entertaining work, which cannot fail of being very acceptable to every reader of taste, as well as of curiosity. The translation is well done; the original composition is chaste, pure, and enlivened. The historical part, which brings the history of California, or rather the progress of the jesuits in California, (for in fact they seem to have the property of it) is extremely entertaining, and shows what great things an indefatigable zeal may compass. But as the facts are linked into one another, it is impossible for us to give any extract of them.

ART. V. *Travels through Part of Europe, Asia Minor, the Islands of the Archipelago, Syria, Palestine, Egypt, Mount Sinai, &c. Giving a particular account of the most remarkable places, structures, ruins, inscriptions, &c. in these countries. Together with the customs, manners, religion, trade, commerce, tempers, and manner of living of the inhabitants. By the honourable J. Ægidius Van Egmont, envoy extraordinary from the United Provinces to the court of Naples; and John Heyman, professor of the oriental languages in the university of Leyden. Translated from the Low Dutch. In Two Vols. 8vo. Pr. 10s. Davis and Reymers.*

TRAVELS acquire one great part of their merit from being new. Every country seems like the pictures in a camera obscura, continually altering their tints, tho' the outlines be still the same. A single age introduces new customs and manners, as well as inhabitants. Those who compare the accounts of the travellers of the fourteenth century, with those of the moderns, will perceive that even Asia has altered its modes, the inhabitants of many places having almost changed their nature. From every new publication of travels, therefore, the reader has a right to expect recent information, that it at least excels all other accounts by giving, if not more authentic, at least more modern descriptions. In this respect, however, the purchaser of the book in question, will find himself mistaken. These travels have been performed more than an age ago; and we have had several men of better abilities, who have visited and described those countries, mentioned in the title page, later than they. To what purpose then a new publication, which contains accounts neither so accurate or so modern as those which have

have preceded it? Really we know not, unless vainly to add to the number of such descriptions already too voluminous.

One who sits down to read the accounts of modern travellers into Asia, will be apt to fancy that they all travelled in the same track. Their curiosity seems repressed either by fear or indolence, and all are contented, if they venture as far as others went before them. Thus the same cities, towns, ruins, and rivers, are again described, to a disgusting repetition. Thus a man shall go an hundred miles to admire a mountain, only because it was spoken of in scripture; yet what information can be received from hearing, that Ægidius van Egmont went up such an hill, only in order to come down again. Could we see a man set out upon this journey, not with an intent to consider rocks and rivers, but the manners and the mechanic inventions, and the imperfect learning of the inhabitants, resolved to penetrate into countries as yet little known, and eager to pry into all their secrets, with an heart not terrified at trifling dangers, if there could be found a man who could unite thus true courage with sound learning, from such a character we might hope much information. Even though all he should bring home was only the manner of dying red in the Turkish manner, his labours would be more beneficial to society, than if he had collected all the mutilated inscriptions, and idle shells on the coasts of the Levant.

With respect to the gentlemen in view, we have no reason to doubt of their veracity: however, that circumstance alone will not compensate for dry accounts, and observations frequently true, but seldom striking. In copying the Greek inscriptions, they seem frequently to have mistaken the letters, unless this defect is to be attributed to an error of the press.

As the religion of the Druses in the several parts of the East is not so generally known, we shall give, as an extract, one part of their book, entitled, *The first part of the mysteries of the proper worship of our Maoula.*

“All ye who alone are incorporated under the Arabic word Daraz, after hearing what has been read to you in the preceding letter, concerning the cause of causes, know that our Maoula, to whom be praise, has from an effulgent and perfect light, formed the universal spirit; by the light of the spirit, the essential soul; by the light of the soul, the world; by the world, the first idea; by the first idea, the second; and by the light of the second, he created the earth and all its appurtenances; together

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with the heavenly globes, the spheres, the twelve signs, the four substances, and whatever has feeling, which is a fixed substance; and all these things, the spirit, the soul, the world, the first and second idea, are intelligences. The creator in the beginning of the world created it in its present appearance, men and women, old and young, small and great, even infants, to the number of several millions, whom he alone is able to compute; by the spirit instilling into them all, that they had fathers and mothers, and ancestors; into others, that their fathers were already dead, and that they were called the sons of such-a-one, and that they were of such and such trades; that in going to view the grave, and seeing bones lying, one began to say to another, *This is my father's grave*; another, *This is my mother's grave*; or, *This is the grave of such-a-one*; and every one bound himself to the trade he was inclined to, and could immediately name his master, who was of such a name, and the son of a father then dead. Others found themselves amongst children of different ages; others again were foreign merchants: and all this came to pass by the power of him, who, through the spirit, had made these perspicuous impressions on them.

“ In process of time, the souls began to remove out of their bodies, in quest of others, the first bodies decaying, and becoming incapable of seconding their perceptions and will. At this time was born Adam Sapha, in a city of India called Adaminie, where Matax already worshipped the divine unity, adoring our Maoula, who, in the preceding ages was grown grey, and also was surnamed Adam; though at the same time there appeared another species of essences called devils, which worship nullity. Adam's name was Chantil, and the name of Adam's father was Danil. He was the healer and instructor of spirits, through the knowledge which he had of the unity, there being then no visible teachers, nor any spiritual writings, except, that all the knowledge was locked up in Adam alone, the son of Danil, whom the creator had extracted from the purest light, and infused into him extraordinary knowledge and perspicacity. There were, however, three Adams; Adam the Refractory, Adam the Forgetful, and after these Adam Sapha, or the Elect. Adam removed from his country, and betook himself towards the south. Here he found many addicted to a worship which gave companions or peers to God; but he preached to them that salutary worship, which acknowledges one deity, that of Maoula, and they followed him. At this time there was also a devil of great consideration among the other devils, tho' equally subject to the creator; his name was Harez, and that of his father was Thermah, being originally of Isphahan. He dwelt in the

the south country ; and when our Maoula first beheld him, he ordered his angels, who are the servants of the divine unity of our Maoula (who is never to be named without reverence) to worship his Adam, that is, to obey him ; and accordingly all obeyed him, Harez, the son of Thermah, that is, the devil, excepted. He peremptorily refused it, and lifted himself up against him ; and looking on Adam the son of Danil, with an eye of defiance and loftiness, he arrogated a superiority over him, esteeming himself greater than he ; and thus he forsook the true worship, and was cut off from a number of the unity's followers. And Adam continued in the south, and there instituted ordinances to the number of twelve. And Adam was termed a lord of the multitude of doctors and believers, and he was filled with wisdom and authority. Then Harez shewed himself again ; and in his rancour found means to divide the country into two parties, the one for the unity, and the other for the pluralities. Adam ordered part from him, and on his appearing with a multitude of his followers, there appeared an almost universal defection : and Adam recommended them to adhere to the unity or simplicity of our Maoula, who is worthy of all honour : and the followers of the unity to this day are the descendants of this Adam. And they continued constant in the truth of this faith, till the time of Enoch, who came in Adam's stead, and he was Adam's transcript in power, virtue, and intellects, and abolished the two parties, with their several adherents. Nevertheless our Maoula did not cease to shew his mercy and grace to the men of those times, till they became totally altered in their sentiments, and profligate in their behaviour, going over and apostatizing to the party of the polytheists ; for then was the righteous angry with them, deprived them of their grace, causing Noah to appear among them with his law ; who, when he opposed all their ordinances and usages, brought them to the adoration of the nullity and the unity of an idol, pretending, that it was homogeneous with Adam Sapha, in order to gain it the greater authority : and his law lasted till the time of Abraham, who changed the law of Noah into another law, by which the world also was enjoined to worship the nullity but abstractedly.

“ This law continued in force till the time of Moses, who changed the law of Abraham into his own, and brought mankind to the worship of the invisible one ; and this farther lasted till the time of Aissa, that is Jesus, who again superseded what Moses had introduced. And this continued till Mahomet, the son of Dabd-Alla, who, by his vigour, obtained the dominion of the whole world, and absorbed all laws in his, and again

brought the world to the worship of nullity. This obtained till the time of our Maoula, or Hakem, who is Mahomet the son Smeil, and who has sealed and put an end to all other laws. And this is he, whose divinity, as creator, has concealed itself under the human nature of our Maoula, or Hakem, speaking immediately to the creatures, after veiling himself with a covering, and whereby he has sealed every thing concerning us, that is to say, that after this no obligatory law shall take place; and he shall shew himself in the form of a sheep, that with God the worship may consist in the acceptance, or having received the unity or simplicity of our Maoula; and these are they who are accepted of him. We also term our Maoula the judge, because he appeared in the world with a kingly dignity, and hath put on the human nature, at the time that there were men of consanguinity subject to the laws; and he is risen with power and might against the wicked, who were in bondage; for they were unable to behold the unity or simplicity of their creator, unless in themselves, and through the medium of a human form: and great was his wisdom in being called after their name, that they might be able to comprehend some of his truths. Thus was it the creator, so glorious in majesty and power, who was found as one of his creatures, and appeared to all in a mode most congruent with his and their ideas, not at all annihilating himself; and thus by abolishing all their laws, from the beginning of time, established his own laws over all his creatures,

“ Know then, that the tokens of the time which we now present, have our turn, are the same, which indicate, that our Maoula, who overthrows and establishes, has also his turn; that all of you who duly honour the unity or simplicity, should know, that our Maoula has rendered himself visible to us, and has not, as it is said, spoken as to Moses in a bush, which afterwards was consumed by a fire of no material origin; and that he has, in his time, spoken to all others in the same manner; which things have never been mentioned by the pen of man. For whatever has been written in the Bible, the Gospel, and the Koran, with all the words of truth, which we have accepted, proceed from our Maoula; but all the rest which we have rejected, are the products of self-conceit, and imbecillity of intellects in those who have no part in the unity or simplicity. And their words tend to consanguinity and multiplication, according to the elements laid down by Enoch, as if he was more exalted in dignity than Adam Sapha. And this point has been the stone of offence to them, forsaking the worship or simplicity, as Enoch fell by his own pride, lifting himself up with great presumption, endeavouring to get the power
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into his own hands, without any colleague, but to the utter subjection, and abasement of all others.

“ Lay then to heart these mysteries, to which I, with an assurance worthy of all belief, bear witness : our Maoula, whose memory is glorious, when he appeared in his kingly dignity, having laid me as his foundation. At the same time he stretched out the borders of his dominions, and promulgated the word of his unity or simplicity, made himself master of all the authority, and the assemblies or sessions of his kingdom ; he also shewed his mercy to the wicked, whom he persuaded to follow the word of the unity or simplicity, and at the same time displayed to them his inconceivable wisdom. And every one who would know this, let him read his admirable conduct, of which mention is made in the first part of this work ; where we find, among other things, he wore black, and during seven years let his beard grow, and during seven years kept the women prisoners in Egypt, and during seven years made use of an ass in travelling.

“ Afterwards he abolished prayer, alms, fasting, pilgrimages, sacrifices, and the abstinence of eating any thing that has life in it, which he had strictly observed in his solitude. In lieu of all these things, he used his utmost diligence to make himself famous throughout all the world by songs and music ; he also introduced dancing, buffoons, tumblers, and jugglers ; also wrestlers ; but without exposing, in the least, the pudenda, either of men or women. He also enjoined, that his going to the pit of Mercury, and his daily going to the pit of the grave, should never be forgotten. And all this was done by a singular operation of that wisdom, in the contemplation of which the human mind has ever been lost. It wonders, but cannot explain.

“ And in the assemblies and sessions of his wisdom we have heard, that after death the bodies shall not return, but that the soul shall return into other bodies ; and that the soul, which has lived in the service of the unity or simplicity, shall again enter into into another, which has likewise lived in the service of the unity. And that soul which sided with the doctrine of the consanguinity and plurality in the godhead, shall likewise go into a body addicted to that impious worship. Yet this shall be so ordered, that a soul, thus taking possession of a new body, shall undergo an alteration of form.

“ And our Maoula, to whom be honour, prohibits from taking in marriage, mother, sister, or aunt, on the father or mother's

ther's side; and that should any one, illuminated with this knowledge of the unity or simplicity, marry his niece by the father's side, or any other who are of the illuminated, he must give her the dowry in spirit; and this illegal permitted dowry, without any appearance or suspicion of being obtained by any unjust or sinister means." "[Now these, both men and women, they style the spiritualized; and these alone are possessed of the mysteries of their law.]"

"Farther, he hath shewn us a silver chest, in which is locked up an image of gold, as a similitude of him during his absence, that we may prostrate ourselves before his majesty and his greatness, to honour him above all creatures, and be the more consecrated to him, by a consciousness of our being worshippers of his simple divinity.

"Lastly, he burst forth in wrath, against all the creatures, the followers of the unity or simplicity alone excepted; and hath locked the gate of his law, and shut in the door of his grace: no longer admitting any more into his worship: but vanished through a subterraneous passage within the walls of the city, and which, in the times wherein we now live, is called the canal, or aqueduct of Alexander, till it shall please him again to make his appearance, to exercise dominion over the wicked, who have given God an occasion to extirpate them with the sword, consume them with fire, and thus totally destroy both their bodies and souls. But as for those who shall have again forsaken the service of the word of unity, these he shall punish by exile, toil, and separation from his person, till they have passed through an expiatory penance: then will he forgive them according to his good pleasure; but such, who by their adherence to the unity or simplicity, have persevered in the excellency of nature, they shall be his saints and elect; and he will be then to them an eternal life. At that time there shall be but one worship, and the unity alone shall be alone worshipped all over the face of the earth.

"Be mindful, all ye who excel in this service, duly to keep all his mysteries and commands. Nor let there be among you a murderer, a thief, a voluptuous man, an usurer, a tyrant; no sensuality, no oppression, nor any thing that is odious or detrimental to the whole society of the unity or simplicity. And all who have been guilty of any of the aforesaid crimes, which, by the hand of his teacher in his time, he has noted and recorded, and whose supreme command it is, that however atrocious or remarkable the guilt of any be, you are to make known

known that our Maoula (to whom be given all praise and glory) has shut the gates of his grace against them, and will never more receive them. Likewise all who have revealed any part of his mysteries, must openly, before all who make a profession of excelling in zeal for this service, be put to death, without shewing them any mercy, compassion, or lenity; such being to be accounted separate from those, whose zeal is excellent, and be ranked among those who are in error and unbelief.

“ Be careful therefore to bury these mysteries under the walls. Nor are any to read them but in a secret place; and then only to the teacher, which at that time shall have in charge to instruct those of the best capacity among believers, concerning the mysteries of the divine unity. Also, it is not permitted that the book, nor the chest in which is the image of the human form of our Maoula, (whose is praise and glory) be brought out of the house of the teacher: and also, the likeness of the human form of our Maoula, (to whom be glory) shall be made only of gold or silver.

“ And in case this book, or any of its mysteries, be found in the hands of an unbeliever, or of a passenger, or of one who attributes adjuncts to God, or of a robber, or of a profligate, or of an apostate, or of a forsaker of the worship of the unity, whether by violence, or by the permission of our Maoula, who is worthy of all honour, whether any thing has been revealed or not, it shall be destroyed and cut to pieces. Be then, you who are of the family of the unity, very careful, strictly to conceal these mysteries with great marks of reverence to them, nor ever more expose them to the knowledge of man.

“ Embrace the worship of those who have power over you; for such is the pleasure of our Maoula, (to whom obedience and honour are due) till he, to whom the best times are known, shall unsheath his sword, and display the power of his unity or simplicity: and then all that ye are possessed of shall remain for ever. This was written in the month of Metharan, nine years after the slave of our Maoula had shewed himself; and the name of this slave was Hamza, a teacher of the time, for the truth which shall make known its wrath against those who ascribe adjuncts to God, and who have turned their backs on true worship, truth shall destroy them with the sword of our Maoula, who is excellent in power, and who exercises severe dominion over the God of the children of the world.”

‘ This

This extract, from the Book of the Worship and Mysteries of the Druses, was communicated to me by a capuchin of the convent of Tripoli, with many serious expressions concerning the authenticity of it: and from this writing it appears, that, besides the many absurdities in it, the Druses are still in expectation of the coming of Hakem, as the Jews are of the Messiah; and that then also their religion shall triumph over all others.

ART. VI. *The Tragedies of Sophocles, from the Greek; By Thomas Francklin, M. A. fellow of Trinity-College, and Greek professor in the university of Cambridge. In Two Vols. 4to. Pr. 1l. 1s. Francklin.*

TO those who know the great difference between the idioms of the Greek and English languages, and what is still more to be considered, the vast dissimilitude of manners, customs, and religious rites, between the simplicity of antient times, and the polished improvements of the present age, the difficulty of this undertaking will appear in its full force: nay, if these circumstances be remembered, we shall be surprized to see the personages of the Iliad make any tolerable figure in a modern theatre, while they retain the texture and form of their own antient dress and dialogue. It is not enough for the critic to exclaim, 'Such a line is flat—Such a character is brutal—Such a reflection is trite and hackneyed.' He ought to enquire whether that line is not obscure in the original; and whether the author's meaning could be better expressed: whether this unpolished character is not suitable to the roughness of the times and people from which it was culled; and whether the reflection which was originally just, pertinent, and spirited, has not been rendered trite, and hackneyed by our own repeated use and application. The English translator has, we apprehend, more difficulties to encounter than usually lie in the way of those who translate the classics into other languages. He is surrounded by a greater number of critics, who pretend to understand, and decide dogmatically on the subject; and he makes his appearance in a language, farther removed than any we know, from the elegant simplicity of the Greek and Roman dialects. In this respect our neighbours of France have a great advantage over us. Notwithstanding the grimace in their characters, and the affectation in their manners and address, there is a *naiveté* in their language, and even in their sentiments, analogous to that classical simplicity we have been mentioning, which cannot be by any

any art of translation, transfused into our tongue : for this reason it will be found impracticable to translate the comedies of Moliere, so as to render them agreeable to an English reader, without throwing in additional warmth and colouring. The same reason too will preponderate against any translation of Terence, whose chief praise is to have preserved that chastened propriety of character and decorum, which an English audience damns as cold, lifeless, and insipid. An English dramatic author, instead of consulting the judgment, must appeal to the imagination, the fancy, and the passions of his hearers. Instead of moralizing in dull apothegms, he must rouse, elevate, surprize, and tickle, with rage, declamation, wit, and humour. A French parterre, naturally volatile, must be lulled and fixed with dry maxims couched in smooth couplets ; an English pit, naturally saturnine, must be stimulated with the business and agitation of the scene ; with revolutions, recognitions, repartee, and altercation.

The work, now before us, is elegantly printed in quarto, adorned with a suitable frontispiece, designed by Hayman, and dedicated to the prince of Wales. At the end of the list of subscribers, the author promises to deliver them *gratis*, on or before the first of November next, a dissertation on the antient tragedy. This, together with a new translation of *Brumoy*, by another celebrated hand, which, we are told, will soon make its appearance, may improve the taste of the public, with respect to dramatic poetry, at present but little understood by the connoisseurs.

Mr. Francklin has enriched his translation with notes explanatory and critical, for the benefit of the unlearned reader ; and has, in our opinion, executed the work with equal accuracy and spirit. Considering that ingenious gentleman's intimate acquaintance with the Greek language, of which he was professor in one of our universities, and the helps he had from scholiasts, commentators, translators, and critics, who have written on these tragedies in Greek, Latin, French, and other language, it is not to be supposed that he could, in any instance, mistake his author's meaning. We have carefully compared the greatest part of his *Electra* with the original, and will venture to say it is translated with great fidelity, nothing being omitted, but now and then an unnecessary epithet, which, by being retained, would have flattened the translation. The fate of Agamemnon and Clytemnestra, was a favourite subject among the antients as well as moderns. Euripides wrote a celebrated tragedy on the same event, though the fable is varied in one essen-

tial circumstance; for he represents Electra as married to a peasant. He likewise composed the Orestes, a piece of the same web, to which also belong the *Agamemnon*, *Choephor*i, and *Eumenides* of *Æschylus*, and the *Agamemnon* of *Seneca*. Two tragedies on the subject of *Electra*, have been produced by two of the best geniuses of France; and we have seen more than one manuscript play in English on the same theme, besides the *Agamemnon* of Thomson, and the *Distressed Mother*, built upon the misfortunes of that family.——It is not our province to enter into a discussion of the merits of Sophocles, as a dramatic author, or give a minute detail of his different pieces. The business here is to convey an idea of the translation, and this we shall do by a few extracts from the most celebrated of his seven surviving tragedies, namely, *Oedipus Tyrannus*, *Electra*, *Ajax Flagellifer*, *Antigone*, *Oedipus Coloneus*, *Trachiniæ*, and *Philoctetes*. This, however, is not the order in which they are printed by the translator.

Sophocles has been greatly admired for his descriptive genius: the following narration, though some critics may think it interrupts the business of the drama, is remarkably animated and picturesque:

‘ G O V E R N O R .

‘ Know then, Orestes at the Pythian games,
Eager for glory met assembled Greece;
Soon as the herald’s far-resounding voice
Proclaim’d the course, the graceful youth appear’d,
And was by all admired: successful soon
He reach’d the goal, and bore his prize away.
Ne’er did these eyes behold such feats perform’d
By mortal strength; in ev’ry course superior
He rose victorious: theme of every tongue
Was the brave Argive, great Atrides’ son,
Who led the Grecian host: but O! in vain
Doth human valour strive, when pow’r divine
Pursues vindictive! the succeeding morn
Uprose the sun, and with him all the train
Of youthful rivals in the chariot race;
One from Achaia, one from Sparta came,
Of Afric’s sons advanc’d a noble pair,
And join’d the throng; with these Orestes drove
His swift Thessalian steeds; Ætolia next
For yellow coursers fam’d; and next Magnesia;
And Athens, built by hands divine, sent forth
Her skilful charioteer; an Ænian next

Drove

Drove his white horses thro' the field ; and last
A brave Bæotian clos'd the warrior train.
And now in order rang'd, as each by lot,
Determin'd stood, forth at the trumpet's sound
They rush'd together, shook their glitt'ring reins,
And lash'd their foaming courfers o'er the plain.
Loud was the din of ratt'ling cars involv'd
In dusty clouds ; close on each other prest
The rival youths, together stopt, and turn'd
Together all : the hapless Ænian first,
His fiery steeds impatient of subjection,
Entangled on the Lybian chariot hung ;
Confusion soon and terror thro' the croud
Disastrous spread ; the jarring axles rung ;
Wheel within wheel now crack'd, till Chrysa's field
Was with the scatter'd ruins quite o'erspread.
Th' Athenian cautious view'd the distant danger,
Drew in the rein, and turn'd his car aside,
Then pass'd them all. Orestes, who secure
Of conquest lagg'd behind, with eager pace
Now urg'd his rapid course, and swift pursu'd.
Sharp was the contest ; now th' Athenian first,
And now Orestes o'er his courfers hung,
Now side by side they ran ; when to the last
And fatal goal they came, Atrides' son,
As chance with slacken'd rein he turn'd the car,
Full on the pillar struck, tore from the wheel
Its brittle spokes, and from his seat down dropp'd
Precipitate ; entangled in the reins
His fiery courfers dragg'd him o'er the field.
Whilst shrieking crouds with pity view'd the youth,
Whose gallant deeds deserv'd a better fate.
Scarce could they stop the rapid car, or loose
His mangled corse, so drench'd in blood, so chang'd,
That scarce a friend cou'd say it was Orestes.
Strait on the pile they burnt his sad remains,
And, in an urn enclos'd, a chosen few
From Phocis sent have brought his ashes home.
To reap due honours in his native land.

There is something very affecting in the scene where Orestes discovers himself to his sister Electra, who supposed him dead ; but surely, nothing was ever so calculated to excite horror, as the catastrophe of this tragedy, which is, in all respects, tremendously sublime. Every body knows that Orestes, at the instigation of Electra, sacrifices his own mother Clytemnestra

to the manes of his father Agamemnon. Sacrifices her on the very spot where his father fell. There is something dreadful in the circumstance of a son's imbruing his hands in the blood of his parent; but this emotion rises to all the solemnity of horror, when we consider him as executing the vengeance of the gods, by the express command of the oracle. Clytemnestra is murdered behind the scenes, but in such a manner, as renders the deed perhaps more dismal, than if she had been dispatched on the stage. The expectation of the audience is awakened, and aroused by a fine enthusiastic, and seemingly prophetic exclamation of the chorus. Electra stands upon the scene to watch the coming of Ægisthus, and encourage Orestes to proceed with his horrid task: at length the queen, his mother, is heard to cry within, and beg for mercy of her son, Ω τέκνον, τέκνον, Οἷ' κτείρε τὴν τέκῃσαν. He is deaf to her intreaties, and answers not but with the point of his poignard: then she cries Ω μοι, πεπλησμαι. Alas! I'm stricken. What Electra utters on this occasion is truly horrible, and, as Brumoy observes, *Fait fremir*. Παισον διπλην. Another, or a double stroke.

‘CHORUS.

‘STROPHE.

‘Behold, he comes! the slaughter-breathing god
Mars, ever thirsting for the murth'rer's blood;
And see the dogs of war are close behind;
Nought can escape their all-devouring rage;
This did my conscious heart long since presage,
And the fair dream that struck my raptur'd mind,

‘ANTISTROPHE.

‘Th' avenger steals along with silent feet,
And sharpen'd sword, to his paternal seat,
His injur'd father's wrongs to vindicate;
Conceal'd from all by Maia's fraudulent son,
Who safe conducts him till the deed be done,
Nor longer will delay the needful work of fate.

[*Exeunt.*]

‘ACT V. SCENE I.

‘ELECTRA, CHORUS.

‘*Electra.* O! my dear friends, they are about it now,
The deed is doing; but be still.

‘*Chorus.*

What deed?

How? where?

‘*Electra.*

‘ *Electra*. She doth prepare for a fun’ral banquet;
But they are not far from her.

‘ *Chorus*. Why then leave them ?

‘ *Electra*. To watch Ægisthus, lest he steal upon us
And blast our purpose.

‘ *Clytæmnestra*. [*Behind the Scenes*.] O ! I am betray’d !
My palace full of murth’ers ; not a friend
Left to protect me.

‘ *Electra*. Some one cries within ;
Did you not hear ?

‘ *Chorus*. It is too horrible
For mortal ear ; I tremble at the sound.

‘ *Clytæmnestra*. [*within*] Ægisthus, O ! where art thou ?

‘ *Electra*. Hark ! again
The voice, and louder.

‘ *Clytæmnestra*. [*within*.] O ! my child, my child !
Pity thy mother, pity her who bore thee.

‘ *Electra*. Be thine the pity which thou shewd’st to him,
And to his father.

‘ *Chorus*. O ! unhappy kingdom !
O ! wretched race ! thy misery is full ;
This day will finish all.

‘ *Clytæmnestra*. [*within*.] O ! I am wounded !

‘ *Electra*. Another stroke. Another, if thou can’st.

‘ *Clytæmnestra*. Ah me ! again !

‘ *Electra*. O ! that Ægisthus too
Groan’d with thee now.

‘ *Chorus*. Then vengeance is compleat.
The dead arise and shed their murth’ers blood
In copious streams.

‘ S C E N E II.

‘ ORESTES, PYLADES, GOVERNOR OF ORESTES, ELECTRA,
‘ CHORUS.

‘ *Electra*. Behold them here ; their hands
Dropping with gore ; a pious sacrifice
To the great god of war. How is’t Orestes ?

Orestes. ’Tis very well ; all’s well, if there be truth.
In great Apollo’s oracles, she’s dead.
Thou need’st not fear a cruel mother now.

‘ *Chorus*. No more ; Ægisthus comès.

‘ *Electra*. Instant go in ;
Do ye not see him ? joyful he returns.

‘ *Chorus*. Retire : thus far is right, go on, and prosper.

‘ *Orestes*. Fear not, we’ll do it.

‘ *Chorus*.

* *Chorus.*

But immediately.

* *Orestes.* I'm gone.

[*Exeunt Orestes, Pylades, and Governor.*]

* *Electra.*

For what remains here to be done,

Be it my care; I'll whisper in his ear

A few soft flatt'ring words, that he may rush

Unknowing down precipitate on ruin.

SCENE III.

* *ÆGISTHUS, ELECTRA, CHORUS.*

* *Ægisthus.* Which of you knows ought of these Phœcian
guests,

Who come to tell us of Orestes' death?

You first I ask, Electra, once so proud

And fierce of soul; it doth concern you most;

And therefore you, I think, can best inform me.

* *Electra.* Yes I can tell thee; is it possible

I shou'd not know it? that were not to know

A circumstance of dearest import to me.

* *Ægisthus.* Where are they then?

* *Electra.*

Within.

* *Ægisthus.*

And spake they truth?

* *Electra.* They did; a truth not prov'd by words alone,
But facts undoubted.

* *Ægisthus.*

Shall we see him then?

* *Electra.* Ay, and a dreadful sight it is to see.

* *Ægisthus.* Thou art not wont to give me so much joy;
Now I am glad indeed.

* *Electra.*

Glad may'st thou be,

If aught there is in that can give thee joy.

* *Ægisthus.* Silence within, and let my palace gates

Be open'd all; that Argos and Mycenæ

May send her millions forth to view the sight;

And if there are who nourish idle hopes

That still Orestes lives, behold him here,

And learn submission, nor inflame the croud

Against their lawful sov'reign, lest they feel

An angry monarch's heaviest vengeance on them.

* *Electra.* Already I have learn'd the task, and yield
To pow'r superior.

SCENE

‘ S C E N E IV.

‘ *Opens and discovers the body of Clytæmnestra extended on a bier, and covered with a veil.*

‘ ORESTES, PYLADES, GOVERNOR OF ORESTES, ÆGISTHUS, ELECTRA, CHORUS, and a croud of Spectators from the city.

‘ *Ægisthus.* What a sight is here !

O ! deity supreme ! this cou’d not be
But by thy will ; and whether Nemesis
Shall still o’ertake me for my crime, I know not.
Take off the veil, that I may view him well ;
He was by blood ally’d, and therefore claims
Our decent sorrows.

‘ *Orestes.* Take it off thyself ;
Tis not my office ; thee it best befits
To see and to lament.

‘ *Ægisthus.* And so it does ;
And I will do’t : send Clytæmnestra hither.

[*Taking off the veil.*

‘ *Orestes.* She is before thee.

‘ *Ægisthus.* Ha ! what do I see ?

‘ *Orestes.* Why, what’s the matter ? what affrights thee so ?
Do you not see him ?

‘ *Ægisthus.* In what dreadful snare
Am I then fall’n ?

‘ *Orestes.* Dost thou not now behold
That thou art talking with the dead ?

‘ *Ægisthus.* Alas !
Too well I see it, and thou art—Orestes.

‘ *Orestes.* So great a prophet thou, and guess so ill !

‘ *Ægisthus.* I know that I am lost, undone for ever ;
But let me speak to thee.

‘ *Electra.* Do not, Orestes ;
No, not a word ; what can a moment’s space
Profit a wretch like him to death devoted ?
Quick let him dye, and cast his carcase forth
To th’ dogs and vultures ; they will best perform
Fit obsequies for him : by this alone
We can be free and happy.

‘ *Orestes.* Get thee in ;
This is no time for talk ; thy life, thy life.

‘ *Ægisthus.* But why go in ? If what thou mean’st to do
Be just, what need of darkness to conceal it ?
Why not destroy me here ?

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‘ *Orestes.*

' *Orestes.* It is not thine
Now to command: hence to the fatal place
Where our dear father fell, and perish there.

' *Ægisthus.* This palace then is doom'd to be the witness
Of all the present, all the future woes
Of Pelops' hapless race.

' *Orestes.* Of thine, at least
It shall be witness; that's my prophecy,
And a most true one.

' *Ægisthus.* 'Tis not from thy father.

' *Orestes.* Thou talk'st, and time is lost. Away.

' *Ægisthus.* I follow.

' *Orestes.* Thou shalt go first.

' *Ægisthus.* Think'st thou I mean to fly?

' *Orestes.* No; but I'd make thy end most bitter to thee
In every circumstance, nor let thee choose
The softest means. Were all like thee to perish
Who violate the laws, 'twou'd lessen much
The guilt of mortals, and reform mankind. [Exit.

' *Chorus.* O! race of Atreus! after all thy woes,
How art thou thus by one advent'rous deed
To freedom and to happiness restor'd!

As the chorus of the antients was, in the opinion of the commentators, set to music and sung between the acts, Mr. Franklin has generally thrown this part into a kind of ode or stanza, which has a very good effect. On the whole, we heartily approve of this translation, and warmly recommend it to the favour of the public.

ART. VII. *Observations on the Changes of the Air, and the concomitant epidemical Diseases, in the Island of Barbados. To which is added, a treatise on the putrid bilious fever, commonly called the Yellow Fever; and such other diseases as are indigenous or endemial, in the West India Islands, or in the Torrid Zone. By William Hillary, M. D. 8vo. Pr. 5s. Hitch and Hawes.*

AS in every other liberal profession, so in physic, good sense is the most essential qualification in a practitioner: more especially if he be seized with the rage of commencing author. Where understanding has not laid the foundation, all learning is vain and idle: it fills the head without enlarging the capacity, and only furnishes the parade and formality of the profession.

sion; without communicating the art and mystery, which, in fact, is nothing more than sound judgment improved. It was the saying of a celebrated wit of the last age, "That learning may be fit armour for a strong man, but a weak one will be crushed and oppressed by it." In no instance is the observation more just than in the profession in view, where the size of the peruke, the gravity of visage, and the *profundity* of erudition, help only to encrease the absurdity of the character, if unsupported by good sense, the most valuable of all possessions.

Among the ancients, physic might be followed by the ignorant and weak, and society receive no injury. Their *prescriptions* were, what many of our *prescribers* are, heavy, dull, and insipid; but then they were harmless and inoffensive, in which particular we fear the comparison will fail. Since the introduction of chemistry into medicine, a pen in the hands of a fool, is like a sword in those of a madman; it may, perchance, rid mankind of a worthless individual, but it will rob them of the worthy too. Far be it from us to depreciate learning; 'tis the abuse of which we complain, and the bringing up young people to liberal employments, who were born to be hewers of wood and drawers of water.

Dr. Hillary, the sensible author before us, is a proof that with a moderate share of what is called learning, a man may attain deserved eminence in physic; and yet, such is the infatuation of mankind, he would be thought learned at the expence of his understanding. He is fond of displaying his reading, though we may venture to pronounce, that he seldom forfeits the reputation of the judicious practitioner, and sound philosopher, but when he puts on the scholar.

We often catch him tripping in points of *science*, never in describing nature; and while he keeps to facts within his own observation, no author we know has so minutely, so accurately, and so critically related the symptoms of the *yellow*, or *putrid bilious fever*, the *dry gripes*, the *yaws*, *nyctalopia*, *elephantiasis*, and some other diseases acute and chronical, which, tho' improperly, he calls indigenous, or endemial to countries within the torrid zone. So carefully has he described every appearance of the disease, through its several stages, that the greatest novice in practice cannot mistake it. Reading his description is almost equivalent to seeing the patient, and differs only as a copy from the original; the lineaments are more faint, but the resemblance is strong. We believe we hazard nothing in affirming, that in this particular he is little inferior to the *British Hippocrates*, *Sydenham*; we do not mean in elegance of

style, in which Dr. Hillary is greatly deficient, but in simplicity, and that natural order in which he has described one symptom as arising from another. Nor is his investigation of the nature and causes of those diseases, and the manner of their acting, so as to produce their several symptoms, the effects of imagination and a received system, but the result of long experience and rational deduction from the well-known laws of motion and animal œconomy. In confirmation of what we assert, we shall endeavour to give the reader a faithful epitome of the doctor's account of the *yellow fever*, which, we hope, will prove an useful present to the ignorant tribe of young surgeons and journey-men apothecaries, who daily transport themselves in flocks to our *American colonies*.

From the most authentic accounts the doctor could obtain, as also from the nature and symptoms of the disease, the *yellow*, or *putrid bilious fever*, appears to be indigenous to the West Indies, that part of the American continent lying within or near the tropics, and probably to all other countries between the same parallels. He rejects Dr. Warren's opinion, that this fever is a native of Palestine, brought from thence to Marseilles, and thence wafted to Martinico, from whence it spread itself over the other islands of the West-Indies about thirty-seven years ago. He also rejects the notion of its being pestilential and contagious, and confirms this opinion by arguments drawn from reason, from philosophy, and experience. The *yellow fever* most commonly seizes strangers to the climate, whence the French call it *La Fievre Matelotte*. Those who come from a colder or more temperate climate, are peculiarly susceptible of it; and more readily if they drink freely of vinous or spirituous liquors, labour hard, use violent exercise, expose themselves to the scorching rays of the sun in the day, and the heavy dews and damp air of the night. It appears at all times and in all seasons of the year, with no other difference than that the symptoms are more acute, and the fever higher in hot than in temperate weather; but it rages with the utmost violence in hot dry seasons, preceded by moist warm weather.

The patient is first seized with a faintness, then a sickness at the stomach, generally a giddiness in the head, soon after with a chillness and horror (rarely a rigor, or convulsive shuddering) which are soon followed by a violent heat and high fever, attended with acute darting pains in the head and back; *a flushing in the face, with an inflamed redness and burning heat in the eyes; great anxiety or oppression about the præcordia*, with a train of direful symptoms. These last are the pathognomonic symptoms of the *yellow*

yellow fever, especially when accompanied with bilious yellow vomitings, great anxiety, and frequent sighing. In general the pulse is now quick, high, soft, and sometimes throbbing, never hard; in some it is quick, low, and oppressed. Respiration is short, full, and laborious; the skin hot, and sometimes dry, tho' more frequently moist. The blood, even at the first appearance of the disorder, is often of an exceeding florid red, thin, rarified, and without the least sizziness; the crassamentum, when cold, scarce cohering, but fluctuating and easily separated, while the serum is of a deep yellow. Most of these symptoms continually encrease as the disease advances; the reaching and vomiting become almost incessant; the anxiety greater; sighing more frequent and deep; continual restlessness and tossing; no ease in any posture; scarce any sleep, and that disturbed, and affording little refreshment to the sick. When the patient faints, his skin turns yellow about the face and neck, recovering its natural colour as the fainting goes off. These symptoms usually continue to the third day; sometimes not longer than the first or second, and in particular cases to the end of the fourth day. The first shews the quick dissolution of the blood, and the great malignity of the disease, and the last the contrary; both are hastened or retarded by improper management, and other circumstances. This may be called the first stadium of the disease, which ends for the most part on the third day.

The doctor observes, that blood taken from the patient on the second or third day, appears much dissolved, the serum more yellow, and the crassamentum florid, loose, and undulating, like what he calls *fixy water*. Sometimes it has dark and blackish spots on its surface, indicating a strong gangrenescent diathesis. Towards the conclusion of the first stage, the pulse, which was quick before, now becomes low; though in some patients this change is scarce discernible: the vomiting grows porraceous and incessant, if not so before, and a comatous disposition, with interrupted deliriums, ensues. In some the thirst is great, in others not much; the pulse continues low, often quick, with cold clammy sweats, and frequently with deliquia. The eyes, which at first were inflamed and red, then of a dusky colour, now become yellow. This yellowness soon spreads itself round the mouth, eyes, temples, and neck, and shortly after is diffused all over the body, which is so far from being always an encouraging prognostic, as Dr. Town affirms, that it commonly proves a mortal symptom. It shews, according to our author, a great colliquation and dissolution of the blood, and a gangrenescent state of the fluids. He admits, that this yellow suffu-

sion of bile over the surface of the body, has sometimes, though seldom, proved critical; but then it did not appear before the eighth or ninth day, when the coma, and other bad symptoms began to abate, the yellowness encreasing as they decreased. When it appears early, it is not only symptomatical, as it arises from the colliquated, putrid, dissolved and gangrenescent state of the blood, but it too frequently ushers in the last and fatal symptoms of the disease; a deep coma, a low vermicular and intermitting pulse, profuse hæmorrhages from different parts of the body, a delirium, with a laborious and interrupted respiration, great anxiety, deep sighing, pervigilia, a subfultus tendinum, coldness first of the extreme parts, next of the whole body, inarticulate speech, tremors, convulsions, and death. Thus, from the first appearance of the symptomatical yellowness, the patient may be said to be in the last stage of the disease, at whatever time it comes on.

It has been observed of patients of full, sanguine, and robust constitutions, where bleeding in a sufficient quantity has been omitted in the first, second, or third days of the disease, that the pulse continued full, strong and rapid, never hard; the face flushed, eyes inflamed, the tongue dry, with intense thirst and heat, till the second or last stadium supervenes; when all of a sudden the pulse has sunk, and death soon ensued. In others, apparently plethoric, the tongue has kept moist through the whole course of the disease, even when they have been long delirious: the heat of the skin, and the strength and velocity of the pulse, have continued after the first stage, near the standard of health, till within a few hours before death. When a coma comes on, a person not perfectly acquainted with this fever, would easily, from the pulse, hear, and breathing, imagine the patient in a fine refreshing natural sleep. Others again, when the pulse has sunk, and the last scene was seemingly approaching, have, to the great surprize of all present, perfectly recovered their senses, talked cheerfully for an hour or two, and then died suddenly, strongly convulsed.

In the last stage, so attenuated and dissolved is the blood, that it frequently flows not only from the nose and mouth, but from the eyes, and through all the pores of the body; large quantities of black, half baked, half mortified coagulated blood, are also voided *ἀνω καὶ κάτω*, accompanied by a yellow and dusky putrid bile. The urine, which was before of a high ictericous colour, is now almost black, and frequently mixed with a considerable quantity of half dissolved blood. The pulse, already much
sunk,

sunk, becomes now exceedingly low and depressed; unequal and intermitting; the breathing difficult and laborious; the anxiety almost inexpressible; an oppression, with a burning heat round the præcordia, ensues, tho' the extremities are cold, and often fevered with clayish clammy sweats; a constant delirium succeeds, and then a total loss of reason, and the external senses. In many parts of the body livid spots are seen, especially about the præcordia, and frequently gangrenes in other parts of the body, which soon terminate in death. After death the body appears much fuller of large livid blackish and mortified spots, particularly the præcordia, the region of the lower belly, especially the right hypocondrium; which parts, from the first attack, seem to be the principal seat of this dreadful disease. Upon dissection, the gall, bladder, and biliary ducts, are found turgid, and filled with a putrid dark bile; the liver, stomach, and parts adjoining, covered with blackish mortified spots, and sometimes gangrenes in these and other parts of the body. The whole corpse soon putrefies after death, and can be kept but a few hours above ground.

From attentive consideration to all these symptoms, the doctor concludes, that a bilious putrefying diathesis is introduced into the blood, and all the circulating fluids. Hence, not only the operations of chylication and sanguification are disturbed, altered, changed, and inguinated, with a putrid bilious acrimony, but *errores loci fluidorum* are produced; whence the brain is affected, all the animal functions disturbed, the texture of the blood so broke and dissolved, that the humours are changed into a lethiferous ichor, which, if not timely prevented, must infallibly end in death. He believes, contrary to the opinion of Dr. Warren, that the bile has a principal share in exciting this fever, and the putrid gangrenescent state of the blood. The reasoning upon this subject is sensible and rational; from which, and the preceding symptoms, he deduces the following indications and intentions of cure.

'1. To moderate the too great and rapid motion of the fluids, and abate the heat and violence of the fever in the two first days of the disease, with all possible expedition and safety. 2. To evacuate and carry out of the body that putrid bile, and those unsound humours as early in the distemper as may be. 3. To stop the putrescent disposition of the fluids, and prevent gangrenes, by suitable antiseptics.'

To answer the first intention, our author prescribes bleeding on the first appearance of the fever, in a quantity proportioned to the violence of the symptoms, and the constitution and cir-

circumstances of the patient. He has ordered 12, 14, 16, 18 or 20 ounces to be taken; and if the pulse rose, repeated phlebotomy the first or second, seldom on the third day, which ought to be attempted with the utmost caution. However frequently the operation may be requisite before or on the third day, though it is seldom required above twice, or, at the most, thrice, he strictly prohibits it after, but upon very pressing and extraordinary circumstances. The blood is now in a dissolved state, and the pulse so low, that diminishing the momentum of the blood would assist the gangrenescent diathesis, and hasten a mortification and death. Indeed, by bleeding in any state of the disease, he differs from Dr. Warren, and all former writers, although his arguments and success seem strongly to prove the rectitude of his practice.

With regard to the second intention, Dr. Hillary observes, that the great irritation of the stomach, the continual reachings and violent vomitings seem to indicate an emetic; yet has the most gentle and mild dose been attended with almost fatal consequences: so violently stimulated, irritated, and inflamed are the coats of the stomach, that no remedies can prevent the operation of the emetic, till a mortification in the stomach ensues, which soon terminates in death. He therefore strictly forbids them, substituting in their room large draughts of warm water, with sometimes a small addition of simple oxymel, or a light infusion of green tea, to carry off the putrid humours, and assist nature. After the patient had puked seven, eight, or nine times, he usually gave *Extract. Thebaic.* gr. j. vel jss. forbidding the patient to eat or drink for two hours after, to prevent his repeating the medicine. By this method all the symptoms were moderated, the patient refreshed, and a truce obtained from the incessant vomiting. A foundation was laid for exhibiting other medicines, as cooling acid *juleps*, or other antiphlogistic and antiseptic medicines. *Nitre*, he observes, or any of its preparations, will rarely stay upon the stomach; and as to the *saline draughts*, though esteemed antiemetics, he ranks them among the *lædenta*, on account of their attenuating quality. But we must observe, that this depends wholly upon the time and circumstances in which they are administered. If they are given early, and before the putrescent diathesis and dissolved state of the blood come on, they may not only be innocent but useful. The *mistura antiemetica*, in particular, is prescribed by the most judicious practitioners in different sorts of icterical and inflammatory disorders. In short, we may affirm, that where acid *juleps* are convenient, the saline draught, composed of salt of wormwood, lemon-juice, and simple cinnamon water, cannot be

be improper. As to *Nitre*, 'tis only experience that can dictate how far it is hurtful or serviceable; reason would seem to prescribe it, but experience, the doctor assures us, confirms it to be prejudicial.

If the bowels are constipated, our author advises a gentle purging clyster to be given immediately before the opiate; and after the effects of the *thebaic extract* have ceased, he recommends a gentle antiphlogistic and antiseptic purge. If, on the contrary, the patient is seized with a purging after vomiting, he orders a mild dose of toasted *rhubarb*, and an antiseptic anodyne after it has operated. This purging he always found attended with happy consequences, if the patient's strength was properly sustained, and the fever allayed by antiseptics. However irregular the practice of purging may be in many other fevers, the doctor has always found it beneficial in this. Whenever a painful burning heat in the hypoconders, or about the præcordia, comes on, a gentle dose of manna and tamarinds, seldom fails of carrying off the pain and heat, by a discharge of the putrid bilious matter that excites them. On or after the third day, when the pulse sinks, a coma appears, and a yellowness is diffused over the skin, the regimen must be altered, and the third intention of cure applied to. Here the *vis vitæ* must be sustained, and the momentum of the circulating fluids encreased, antiseptics must be liberally plied, and every thing administered to put a stop to the growing putrefaction, and the gangrenescent disposition. Unhappily the *Peruvian bark*, a medicine the most likely to effect this purpose, can in no form be kept on the stomach; and after repeated trials, the doctor found himself under the necessity of intirely laying it aside for a light infusion of the *rad. serpent. Virginiana*. The following form he has frequently prescribed with all the success he could desire.

℞ *Rad. Serpent. Virg.* ʒij. *Croci Angl.* ʒss. m. et infund. vase clauso in *Aq. Bul. q. s. per Horam unam ut Col.* ʒvi. adde *Aq. Menthae Simp.* ʒij. *Kini Maderiens.* ʒiv. *Syrup. croci, vel Syrup. e Mecon.* ʒi. *Elix. Kitr. acid. gutt. q. s. ad gratam Saporem. m. capiat cochl.* ij. vel iij. *singulis horis vel sæpius pro re nata.*

Should this fail of raising the pulse, and producing the other desired effects, the quantity of the snake-root and saffron are to be encreased, or the *vinum croceum*, the *confectio cardiaca*, or some such warm medicine be given, till a glowing heat is diffused over the whole body. If the fever grows high, it is to be moderated by cooling acid juleps, antiseptics, and such like, never by volatile alkaline salts or spirits, which dissolve and encrease the

the putrescent state of the fluids. Dr. Hillary reasons sensibly against the use of vesicatories, which would seem to be indicated by the foregoing symptoms, and his arguments he confirms by repeated experiments: 'Yet (says he) such is the unreasonable fondness of blisters in this island, (Barbadoes) and some other countries also, almost in every case where pain and a fever seize, that they are too often applied even in dysenteries, and in the beginning of inflammatory fevers, and much too often in this fever, even in the last state of it, to the great prejudice of their patients. I have seen a vesicatory, which I ordered to be taken off, as I usually do as soon as I come in this fever, that the part where it laid was turned black, and perfectly sphacelated, and if the spine and ends of the ribs had not hindered, a large square passage into the cavity of the thorax would have been opened, if the patient had lived a few hours after it, but he died two hours after I came.'

From this time the doctor rigidly forbids the application of blisters, in every case where he was called; a circumstance that now, upon reflection, affords him great pleasure. This injunction we cannot, however, but think too indiscriminate, as we are persuaded, that where the pulse in the first stage, as sometimes it happens, is low and depressed, these vesicatories might be useful. In this simple, easy, and elegant manner, did the doctor invariably treat his patients in the putrid bilious fever, and with a success that confirmed the truth of his theory. With regard to the dietetic part of the cure, he advises, that it may be thin, light, and in a small quantity, the stomach being too delicate to retain what is not perfectly palatable, or even that in any quantity. The following panada, as pleasant, light, and antiseptic, he recommends above all others.

℞ *Panis bene fermentati leviter cocti* iv. *Coq. in Aq. pur. per horam, tum tere diu, dein preme per lineum densissimum ut sit Liquoris sic parati lbjss. cui immisce Limonij maturi talcolatim scissi 3j. Nuc. Mosc. in Polinem triti 3j. Servetur usui. Sumat æger omni bihorio 3ij. vel 3iij. tempore usus admiscendo Vini Maderiensis $\frac{1}{10}$ et Sacchari quantum placet palato ægri.*

This prescription, though not very classical in the language, may, notwithstanding, be well enough adapted to the circumstances of the patient. Particular care must be taken, that the medicines and diet be of the same disposition, each of them tending to check the bad diathesis of the blood, and the bad habit of the fluids. Such are the directions laid down by our author in treating this disorder. It is true, that after describing

so accurately the symptoms, and laying down so philosophically the *procatartæic* causes of the disease, it was unnecessary to enlarge on the pharmaceutic part, and still less to deliver formulas, which must ever depend upon the judgment of the attending physician. However, as we must ascribe the doctor's prolixity to his desire of being explicit, we willingly pass over those little blemishes, and heartily recommend his book to all those whose fortune or inclinations may lead them to follow the profession of physic in our colonies.

The first part of this volume is taken up with observations on the changes of the air, and other particulars sufficiently expressed in the title; but we could wish, that our limits would permit us to give an abstract of the *Yaws*, and some other diseases not well understood in this country, and but unsuccessfully treated by European surgeons in the countries where the disease is endemial.

We shall omit all strictures upon the language of this deserving author, and avoid every thing which can prejudice the sale of a book which merits the attention of every man that studies physic and nature.

ART. VIII. *Medical Facts and Experiments.* By Francis Home, M. D. fellow of the royal college of physicians in Edinburgh. 8vo. Price 4s. Millar.

THE reader is here presented with a collection of facts, and dull ones, as ever were retailed by physician or historian; but, like other truths, and the doctor's prescriptions, they may prove extremely salutary, though unpalatable and nauseous. This at least we are persuaded is the author's own opinion, else would he never precipitate into public view a performance so crude, so trifling, and, to own the truth, so laughable, were we disposed to mirth, which we by no means are. To *holiday* writers, and such as read for amusement, the doctor's annual present may afford entertainment; but to *Reviewers* cloy'd with books, whose labours return with the moon, and, like those of *Sisyphus*, are never ending, ever beginning, it is no jest to wade through volumes of conceit and dulness. How earnestly do we wish that some common friend of our author, and his critics, had shewn him those lines of Horace!

*Solve senescentem maturè sanus equum, ne
Peccet ad extremum ridendus, & ilia ducat.*

We

We have no pleasure in condemning the author, when we respect the man; nor in making the invidious distinction between the *intention* and the *act*, however just in literary cases, though casuists do not admit it in moral ones. Let us suppose that the doctor is reading any other dull book, besides his own, of a worthy man, does not his spleen rise against him for forfeiting that mediocrity of understanding he might have maintained, had he taken less pains to shew his folly? Yet here the *intention* is good, the man believes he is edifying society; but the *act* is blameable, for he is really wasting their time, that might usefully employ it. How common a practice is it to write one's self out of a little reputation! The doctor has the character of a good physician, and a useful, diligent citizen; why will he push his philosophical ambition beyond his natural powers? It was quite sufficient that Sanctorius and Keil had weighed the *ingesta* and *egesta*, and shewed that a greater quantity of aliment goes off by insensible perspiration, than by all the visible evacuations. The subject was in their time new, curious, and useful, and they had dignity to support experiments which might seem puerile; now it is stale and threadbare; nor has the doctor, we apprehend, weight sufficient to appear with grace in the static chair, in which we behold him suspended, like a spider in his cobweb, and blown about with every breath of ridicule, malice, and ill-will. We entertain a very different opinion from him of this species of minute philosophy, which, to a certain length, may be decently pursued by wise men, and the learned; but beyond this, is the proper employment of the idler, and trifling collector of shells and butterflies.

Dr. Home blames Sanctorius 'for not simply narrating his experiments, and leaving the conclusions to be drawn by his readers;' and yet from his own, *simple* as they are, can we deduce no other inference, than that the doctor receives more by the upper, than he passes by the lower orifice; that his stomach is great, his stools little, and his perspiration free *ad ingratum fœtorum*. For instance, what is the result of the following experiments: July 11th, from 11 the former night, to 9 this morning, the doctor lost 13 oz. he eat to breakfast of tea and bread 1 lb. 3 $\frac{1}{2}$ oz. Betwixt 10 and 2 he lost 9 oz. (Would to heaven his book had been with him, and he had lost it!) To dinner he eat 1 lb. 4 oz. (No bad meal). Betwixt 2 and 5 he lost 5 oz. Drank of tea in the afternoon 6 oz. From 5 to half an hour after 9, lost 9 $\frac{1}{2}$. but whether ounces or pounds we know not. Eat to supper 1 lb. 5 $\frac{1}{2}$ oz. From half an hour after 9, to half an hour after 11 lost 2 oz. During all that time he
evacuated

evacuated by urine 40 oz. and by stool $3 \frac{1}{2}$ lb. Then going to rest, he left his readers to draw this important corollary from the discoveries of the day, viz. that the doctor is a neat man; that he sups early, and goes to bed sober. From another experiment it appears that the doctor lived upon salmon, asparagus, cream, tart, and bottled punch, which surely was a heterogeneous mixture for a man acquainted with the qualities of foods. Such were the doctor's sagacious experiments upon himself; let us see of what nature they had been on his patients.

' James —, young and strong, had been some days in a remittent fever :

Velocity of the pulse. in a minute.	Heat of the body.	Heat of the room.
100	100	74
Next day, when he finds himself easier ;		
103	99	72
Day after 104	101	68

This is really a profound philosophy, that equally excites our admiration and compassion. It doubtless conveys no less instruction to the reader, than it reflects honour on the author; yet will it probably be contested by foreign literati, and, perhaps claimed by the same gentleman, who, we fear, will make some demands upon the doctor for his other discovery concerning the seat of the *glanders*. However, as this last may be serviceable to some of our readers, we shall quote it in the author's own words.

' Not being able to get any light in this distemper, from authors, I was obliged to consult nature. With this view I opened the head, for I was sure that the seat of the distemper lay there, of a horse that had been shot as an incurable, or rather, as certainly labouring under this disease; for these are synonymous terms amongst farriers. I saw the cause, perceived the manner by which the cure was to be effected, committed my thoughts, on that subject, to writing, and communicated them to several. But till I could confirm these thoughts by further experience, I thought it not proper they should appear. I have had no opportunity since of pursuing this subject. Not long ago, le Fosse's pamphlet on this subject fell by accident into my hands. By it I see that experienced farrier had discovered in France the cause and seat of this distemper, the same way that I had done, viz. by dissection. We will not dispute about the honour of the first discovery, but will agree entirely in establishing the same cause. The latter, and not the former, concerns the public. We have both had the same intention in attempting

attempting the cure, though we have proposed different methods to arrive at that end. When mine fails, his, as the most difficult, will very properly follow.

‘ The appearance that I found, on dissecting the head of the glandered horse, was this. On the solid bone of the maxilla superior, or upper jaw, where it makes the under part of the cavity of the nostril, a caries was formed, which had eat a quarter of an inch in depth, near an inch in breadth, and betwixt two or three inches in length, stretching down directly to the aperture of the nostril. A fat glandular substance, of a white colour, had grown up from the bottom of the rotten bone, and had matter on it. The membrane of the nose, betwixt the caries and the aperture of the nose, was fretted and ulcered in different parts, where the matter had touched it.

‘ This is the seat and cause of the glanders, and is probably brought on in the following manner. The membrane which lines the cavity of the nostril, being by cold, fever, infection, &c. inflamed, suppurates, and so leaves the bone bare. All bones, when they lose their periosteum, and more especially when the external air has access to them, as here it must by breathing, spoil, and turn carious. There appears at first, matter of a whitish green colour, and a bad smell; but at length the bones corrupting more and more, and the disease spreading itself all about by fresh suppurations, the matter appears in greater quantity, of a blacker colour, and more fetid smell. The excretory ducts of the sublingual glands have been discovered by la Fosse to terminate in the cavity of the nostril. The mouths of these ducts being inflamed, cannot allow the secreted liquors to pass; hence it stagnates in these glands, and causes that schirrous swelling there, that is always observed to accompany this disease. The horse is put to death before the disease kills him; but we may easily guess what would be the progress of the disease, if allowed to run its full course. The blood being tainted by the putrid particles continually absorbed into it, the poor creature must be emaciated by degrees, turn hectic, and, towards the latter end of the disease, will fall into a flux, that will soon carry him off.

‘ Tis easily to be conceived how difficult the cure must be, considering how concealed the disease is, and how far up the nostrils the caries lies. ’Tis apparent to every one, how little is to be expected from the common method of farriers, to slit open the nose. Their injection of pepper, &c. must likewise prove very pernicious, as they will inflame the parts more.

‘ When

‘ When the membrane of the nose begins to be inflamed, most of the fatal symptoms that follow afterwards might, I think, be prevented by plentiful bleeding, cooling physic, and the emollient steams of warm water. We may discover a beginning inflammation of this membrane by the continual snuffing of the horse through his nostrils; an action in them analogous to sneezing in us, and arising from the same cause.

‘ When the bone once becomes rotten, there is no curing the disease unless we can get at the part affected. I would propose the following method of cure. Diligent search ought to be made with a probe, or stiff bugee, which will be in less danger of irritating the inflamed membrane; for great care ought to be taken to avoid this. If the *caries* can be found out, I think we may go a great way to cure the disease. The first thing to be done after the seat is discovered, is, to convey up an instrument, shaped like the steel pencil-cases that have a seal at their end, and with a sharp edge round the circular part that is analogous to the seal. This instrument might have a canula, to hinder it from hurting the sound parts of the nose. With this all the rotten parts of the bone ought to be scraped off, till it feel hard and firm under the instrument. This operation ought to be repeated every other day, for two or three times, as found necessary; till such time as we can make some flesh sprout up, which will be discovered by its softness, and leaving a little blood on the instrument.

‘ The carious part ought often to be washed, with a rag wrapt round the end of the probe, and dipt in tincture of myrrh and aloes. Injecting of lime-water may often be used. If there is only one nostril affected, which is always the case when matter comes but from one, I should think that the stuffing it up, and so hindring the external air to get at the rotten bone, would be a considerable circumstance in the cure. The stuffing should be of such a nature, as to suck up the matter for a little while. It ought often to be changed, and the nose well syringed with honey of roses, and lime-water, before a fresh tent is put in. The matter should be drained off by rowelling as near the part affected as possible. As the horse's blood is much affected, I should think it proper to give him, internally, sweet mercury, with gum guajac, and, after two or three doses, to purge it off with some gentle cooling physic, and to repeat these medicines very often during the cure. The mercury ought by no means to be pushed so far as to bring on a salivation; for that would cause a flux of matter to the part affected, a thing quite contrary to the intention of cure.

‘ As

‘As for the swelled, hard, sublingual glands, I don’t think they are of any consideration, supposing they should remain in that state; for I don’t find that they ever turn cancerous. To resolve them, I would propose to shave the part, to foment it with a discutient fomentation, to rub mercurial ointment on it twice a-day, and to cover it with a poultice containing a considerable quantity of Castile soap.’

Upon the whole, this little volume contains some remarks and observations not undeserving the attention of the curious; were they digested with more care, and put into some form; but they are so dry, flat, and spiritless, that nothing less than the industry of a Reviewer can ever toil through them. The doctor’s description of the epidemic fever that appeared in 1742 among the troops in *Ghent*, is really curious upon account of one extraordinary symptom, which he says was truly diagnostic of this disease. ‘The person loses, says the doctor, his usual quickness of mind, and is very slow at giving his answers. This was so strong a diagnostic symptom, that we knew certainly when one was in this fever, by the first sentence which he spoke. This gradually degenerated into a stupor, without any great pain in the head, wherein he continued often for fourteen days.’ It is greatly to be feared the doctor may have imported this dreadful distemper; for do we not perceive his diagnostic symptom in the very first sentence, and the succeeding stupor continuing through the remainder of his performance? In a word, *Martial’s* character of his epigrams is truly applicable to the facts and experiments of the doctor: some are curious, others tolerable; but the greater part trifling, puerile, and pedantic.

ART. IX. *Miscellaneous Pieces of M. de Secondat, Baron de Montesquieu*, 8vo. Pr. 4s. Wilson and Durham.

SUCH of our readers as are not in possession of the last splendid French edition of the celebrated Montesquieu, will find this volume a valuable supplement to his other works, as the translation is executed with spirit, though seemingly inaccurate. There is a pleasure arising from the perusal of the very bagatelles of men renowned for their knowledge and genius; and we receive with veneration those pieces after they are dead, which would lessen them in our esteem while living. Sensible that we shall enjoy them no more, we treasure up, as precious relics, every saying and word that has escaped them; but their writings of every kind we deem inestimable. With what eagerness would all the literati of Europe pore

perce over an half defaced fragment of Plato, Cicero, Homer, or Virgil? Even a trifling poem of Swift or Pope will make a whole edition of their works sell with rapidity, and we now would purchase a warranted original copy of the worst verses Milton ever wrote, at ten times the price which the original copy of the *Paradise Lost* brought him. We love to pursue genius from its serious occupations to its lighter and more airy amusements, and to peruse their unformed sentiments, as well as their finished pieces. Seeing their thoughts rise without order, connection, or art, and destitute of the embellishments of stile, and ornaments of learning, is examining them more closely, entering more intimately into their acquaintances, and more strongly marking their original powers. In the one, they address us with the formal and distant air of the superior; in the other, with the ease and familiarity of the friend, where every thing is uttered as it occurs. Studying the outlines of any work of genius, is like watching the progress of infancy to maturity; we trace it growing under the hands of the artist; we imagine ourselves present at every addition and improvement, and congratulate ourselves, as if we had been assisting to its final perfection. Where it is broke off unfinished, we lament it as a promising child cut off in the bloom of youth, to the disappointment of all our hopes and wishes.

Cicero observes, that we behold with transport and enthusiasm the little barren spot, or ruins of a house, in which a person celebrated for his wisdom, his valour, or his learning, lived. When he coasted along the shore of Greece, all the heroes, statesmen, orators, philosophers, and poets of those famed republics, rose in his memory, and were present to his sight: how much more would he have been delighted with any of their posthumous works, however inferior to what he had before seen! In just this manner did we receive pleasure from the volume before us. The detached pieces with which we are here presented fall greatly short of the merit of all his other performances; yet still they have the spirit of *Montesquieu*. His defence of the *Spirit of Laws* is close, cool, and judicious; sometimes rising to wit, often shrewdly sarcastic; but generally dry, barren, and of such a kind as indicates that the talents of this great man did not lie in controversy. This, perhaps, may be the reason why his elegant panegyrist, D'Alembert, has so slightly touched upon this piece. As to the *Temple of Gnidas*, we must beg leave to dissent in opinion from that polite encomiast, who, we think, has extolled it greatly beyond its merit, and probably from that sympathetic veneration which men of genius ever feel for each other. In our mind, it proves little more than that *Montesquieu*, to his other great talents, an-

nexed those of fancy and invention. Of the essay on taste, we have spoke in our last Number ; besides which nothing in this collection deserves any particular notice, except D'Alembert's *eulogium* on our author, his *analysis* of the *Spirit of Laws*, both which are fine pieces ; and baron Montesquieu's oration upon being admitted a member of the *French academy*. This we shall present to our readers, as a specimen of that fire of genius, which qualified him no less for a poet and orator, than his profound erudition, sound judgment, and vast reach of understanding, for the first of politicians.

‘ GENTLEMEN,

‘ By bestowing upon me the place of Mr. de Sacy, you have not so much taught the public what I am, as what I ought to be.

‘ It was not your intention to compare me with him, but to point him out to me as a model.

‘ Formed for society, he was amiable, he was useful in it : his manners were easy and agreeable ; his morals were strict and severe.

‘ To a fine genius he joined a still more excellent heart ; the qualities of his head held only the second place in him ; they were an ornament to his merit, but not its principal source.

‘ He wrote to instruct ; and while instructing, he always made himself be beloved. Every thing in his works breathes a spirit of candour and probity. They make us feel and confess the goodness of his heart : we never discover the great man, but along with the man of honour.

‘ He followed virtue from natural inclination ; he was still more attached to it by his studies. He was of opinion that having wrote upon morality, it became him to be more strict in his conduct than others ; that there could be no excuse for him, since he had laid down the rules of duty ; that it would be ridiculous if he himself could not do what he believed all men capable of doing ; that it would be an abandoning of his own maxims : and that he would at the same time have had reason to blush for what he had done, and for what he had said.

‘ In what a noble manner did he exercise his profession ? All who stood in need of his assistance became his friends. At the end of each day, he hardly met with any other reward but that of some additional good actions : always less rich, and always more disinterested, he hath left his children scarce any thing more than the honour of having had so illustrious a father.

‘ Gentlemen,

* Gentlemen, you love virtuous men; you don't overlook even in the finest genius any ill quality of the heart; and you look upon talents, without virtue, as fatal presents, only proper to add strength to our vices, or to render them more conspicuous.

* And by this you are indeed worthy of those great protectors who have intrusted you with their glory, who have wished to be transmittted down to posterity, but who have wished to be so long with you.

* Many orators and poets have celebrated them; but it is only you who have been established to render them, so to speak, a perpetual homage.

* Full of zeal and admiration for those great men, you are always recalling them to our remembrance. You are continually celebrating them; and yet so surprising is the effect of your art, your eulogiums appear always new.

* You always excite our admiration and wonder, when you celebrate that great minister, who out of chaos reduced the rules of monarchy to a regular system; who taught France the secret of her strength; Spain that of her weakness; freed Germany from her chains, gave her new ones; broke every power in its turn, and destined, so to speak, Lewis the Great for the great actions which he afterwards performed.

* You never resemble each other in your *eloges* of that chancellor, who neither abused the confidence of kings, nor the obedience and submission of the people; and who in the exercise of magistracy, was without passion like the laws, which absolve and punish without love or hatred.

* But above all we are charmed to behold you with emulation strive to draw the portrait of Lewis the Great, that portrait every day begun and never finished, every day more advanced and more difficult. Hardly can we conceive the wonders of that reign which you celebrate. When you represent to us sciences every where encouraged, arts protected, *belles lettres* cultivated, we imagine we hear you talking of a reign of peace and tranquillity. When you sing of wars and victories, you seem to us to be relating the history of some nation rushing from the north to change the face of the earth. Here we see the king, there the hero. 'Tis thus that a majestic river is turned into a torrent that destroys every thing that opposes its passage: 'tis thus that the sky appears to the husbandman clear and serene, whilst, in the neighbouring country, it is covered over with fire, lightening and thunder.

‘Gentlemen, you have associated me with yourselves in your labours; you have raised me to your own dignity; and I return you thanks for permitting me to know you better, and more nearly to behold and admire you.

‘I return you thanks for giving me a particular right to write the actions of our young monarch. May he delight to hear those encomiums which are given to pacific princes! May that immense power which is put in his hands, be a pledge of the happiness of all! May all the earth repose itself under his throne! May he be the king of one nation, and the protector of every other! May every people love him; and his subjects adore him; and may there not be one single person in the universe who shall grieve at his happiness, or dread his prosperity! May those fatal jealousies, which render men the enemies of men, at last perish! May human blood, that blood which always pollutes the earth, be spared! And that this great object may be obtained, may that minister who is necessary to the world, who is such a one as the people of France should have asked of heaven, continue to give counsels which penetrate the heart of a prince always ready to do every good action that is proposed to him, or to repair that ill which he was not the author of, and which time has produced!

‘Lewis has shewn, that as people are subjected to the laws, princes are so to their promises, which are sacred: that great kings, who can’t be so by any other power, are invisibly bound by those chains which they make for themselves, like that God whose representatives they are, who is always independent, and always faithful to his promises. How many virtues does a faith, so religiously observed, presage! Such shall be the destiny of France, that after having been agitated under the Valois, settled under Henry, aggrandized under his successor, victorious or invincible under Lewis the Great, it shall be perfectly happy under him who shall not be obliged to conquer, and who shall place all his glory in governing.’

ART. X. *The Life of Edward Earl of Clarendon, lord high chancellor of England, and chancellor of the university of Oxford. Containing, an account of his life, from his birth to the Restoration in 1660. Written by Himself. Printed from his original manuscripts, given to the university of Oxford, by the heirs of the late earl of Clarendon. 3 vol. 8vo. 14s. Prince.*

NOTHING could be a more acceptable present to the public, than these remains of the great earl of Clarendon, which throw a variety of new lights on some interesting parts of the English history, and at the same time contain an ample

ample and satisfactory apology for the conduct of that worthy nobleman: a nobleman, who, as he owed his fortune and dignity solely to his own personal merit; so he derived his disgrace and ruin from no other cause than his own inflexible virtue. The purity of his manners, his integrity and candour, were even too severe for the dissolute times in which he lived. A little relaxation and connivance would have secured him from the enmity of those persons whose interest wrought his fall; and even enabled him to serve his country more effectually than it was in his power to do, while he maintained that austerity and reserve, which were suggested by his abhorrence of vice and venality. This, however, was a venerable indiscretion, which will ever command the applause of posterity; and we cannot, without indignation, reflect, that so much honour, talent, and fidelity, should have been sacrificed to the intrigues and malice of an ambitious concubine, supported by three or four of the most worthless abandoned knaves in the whole kingdom; we mean, the duke of Buckingham, the lord Arlington, the lord Berkeley, and sir William Coventry.

The editor of this performance tells us in the preface, that it remained unpublished so long, because the author intended it only for the information of his children: that the late lord Hyde left, by his will, this and the other remains of his great grandfather in the hands of trustees, to be printed at the university press in Oxford; and directed that the profits arising from the sale should be employed towards the establishing a riding school in the university: but, his lordship dying before his father, the property of these papers never became vested in him, and consequently this bequest was void. However, the noble heiresses of the earl of Clarendon, out of their regard to the public, and the learned university of Oxford, have fulfilled the kind intentions of their deceased brother. They have, moreover, prefixed, as a first part, the history of the earl of Clarendon's life, from his birth to the year 1660, extracted from a separate manuscript of his own hand-writing. The second and third volumes contain a sequel to his history of the great rebellion, deduced from the Restoration to the time of the author's exile, which happened in the year 1667. Although there were no other vouchers for the authenticity of these sheets, the style and manner would declare them to be the work of the great earl of Clarendon. The clearness of expression, the dignity of sentiment, the masterly art of drawing characters, so peculiar to that nobleman, shine through the whole of this performance. Shall we add, it is likewise distinguished by his scrupulous adherence to law and prerogative; his

his unshaken aversion to dissenters; his contempt of the Scottish nation; his long periods, and frequent parentheses.

The first volume begins with an account of his family, which he traces up beyond the conquest. He himself was the younger son of a younger brother, born in the county of Wilts, six miles from Salisbury. He received part of his education in Magdalen hall, at Oxford; but his elder brother dying, he was removed to the inns of court, and entered of the Middle Temple, where he qualified himself for the bar, under the inspection of his uncle sir Nicholas Hyde, lord chief-justice of the king's bench. It was in the course of his profession as a lawyer, that he attracted the notice of archbishop Laud, while he was yet a youth, who treated him with marks of distinction and friendship. He likewise acquired uncommon reputation at the bar; and in his leisure hours cultivated an acquaintance with men of learning and genius. Among these he mentions Ben. Johnson the poet, and the celebrated Mr. Selden.

‘ Ben. Johnson’s name can never be forgotten, having by his very good learning, and the severity of his nature and manners, very much reformed the stage; and indeed the English poetry itself. His natural advantages were, judgment to order and govern fancy, rather than excess of fancy, his productions being slow and upon deliberation, yet then abounding with great wit and fancy, and will live accordingly; and surely as he did exceedingly exalt the English language in eloquence, propriety, and masculine expressions; so he was the best judge of, and fittest to prescribe rules to poetry and poets, of any man who had lived with, or before him, or since: if Mr. Cowley had not made a flight beyond all men, with that modesty yet to ascribe much of this to the example and learning of Ben. Johnson. His conversation was very good, and with the men of most note; and he had for many years an extraordinary kindness for Mr. Hyde, till he found he betook himself to business, which he believed ought never to be preferred before his company. He lived to be very old, and till the palsy made a deep impression upon his body and his mind.

‘ Mr. Selden was a person, whom no character can flatter, or transmit in any expressions equal to his merit and virtue. He was of so stupendous learning in all kinds, and in all languages (as may appear in his excellent and transcendent writings) that a man would have thought he had been entirely conversant amongst books, and had never spent an hour but in reading and writing; yet his humanity, courtesy, and affability
was

was such, that he would have been thought to have been bred in the best courts, but that his good nature, charity, and delight in doing good, and in communicating all he knew, exceeded that breeding. His stile in all his writings seems harsh and sometimes obscure; which is not wholly to be imputed to the abstruse subjects of which he commonly treated, out of the paths trod by other men; but to a little undervaluing the beauty of a stile, and too much propensity to the language of antiquity; but in his conversation he was the most clear discourser, and had the best faculty in making hard things easy, and representing them to the understanding, of any man that hath been known. Mr. Hyde was wont to say that he valued himself upon nothing more than upon having had Mr. Selden's acquaintance from the time he was very young; and held it with great delight as long as they were suffered to continue together in London; and he was very much troubled always when he heard him blamed, censured, and reproached, for staying in London, and in the parliament, after they were in rebellion, and in the worst times, which his age obliged him to do; and how wicked soever the actions were, which were every day done, he was confident he had not given his consent to them; but would have hindred them if he could, with his own safety, to which he was always enough indulgent. If he had some infirmities with other men, they were weighed down with wonderful and prodigious abilities and excellencies in the other scale.

His more intimate friends were these: Sir Lucius Carey, afterwards lord Falkland, whose character is beautifully drawn in the history of the great rebellion, though there he does not mention the disadvantage of that nobleman's person, which was mean and diminutive. His aspect was forbidding, his motion ungraceful, and his voice unmusical. Sir Francis Wenman, of Oxfordshire; Sidney Godolphin, Edmund Waller, Dr. Gilbert Sheldon, Dr. George Morley, Dr. John Earles, Mr. John Hales of Eton, and Mr. William Chillingworth.

Edmund Waller was born to a very fair estate, by the parsimony, or frugality, of a wise father and mother; and he thought it so commendable an advantage, that he resolved to improve it with his utmost care, upon which in his nature he was too much intent; and in order to that he was so much reserved and retired, that he was scarce ever heard of, till by his address and dexterity he had gotten a very rich wife in the city, against all the recommendation, and countenance, and authority of the court, which was thoroughly engaged on the behalf of Mr. Crofts; and which used to be successful in that age, against any opposition. He had the good fortune to have an

alliance and friendship with Dr. Morley, who had assisted and instructed him in the reading many good books, to which his natural parts and promptitude inclined him; especially the poets; and at the age when other men used to give over writing verses (for he was near thirty years of age, when he first engaged himself in that exercise, at least that he was known to do so) he surprised the town with two or three pieces of that kind; as if a tenth muse had been newly born, to cherish drooping poetry. The doctor at that time brought him in that company, which was most celebrated for good conversation; where he was received, and esteemed with great applause, and respect. He was a very pleasant discourser, in earnest, and in jest, and therefore very grateful to all kind of company, where he was not the less esteemed for being very rich.

‘He had even been nursed in parliaments, where he sat when he was very young; and so when they were resumed again (after a long intermission) he appeared in those assemblies with great advantage; having a graceful way of speaking, and by thinking much upon several arguments (which his temper and complexion, that had much of melancholick, inclined him to) he seemed often to speak upon the sudden, when the occasion had only administered the opportunity of saying, what he had thoroughly considered, which gave a lustre to all he said; which yet was rather of delight, than weight. There needs no more be said to extol the excellence and power of his wit, and pleasantness of his conversation, than that it was of magnitude enough to cover a world of very great faults; that is, so to cover them, that they were not taken notice of to his reproach; viz. a narrowness in his nature to the lowest degree; an abjectness, and want of courage to support him in any virtuous undertaking; an insinuation, and servile flattery to the height, the vainest, and most imperious nature could be contented with; that it preserved and won his life from those, who were most resolved to take it; and in an occasion in which he ought to have been ambitious to have lost it; and then preserved him again, from the reproach and contempt that was due to him, for so preserving it, and for vindicating it at such a price; that it had power to reconcile him to those, whom he had most offended and provoked; and continued to his age with that rare felicity, that his company was acceptable, where his spirit was odious; and he was at least pitied where he was most detested.’

Mr. Hyde's friends of the law were, Mr. Lane, afterwards keeper of the great seal; Mr. Geoffrey Palmer, afterwards attorney-general; Mr. John Maynard, and Mr. Bulstrode Whitlock,

lock. Amongst other characters the reader will be pleased to see his own picture drawn with great candour by his own pencil.

‘ He had, without doubt, great infirmities ; which by a providential mercy were seasonably restrained from growing into vices, at least into any that were habitual. He had ambition enough to keep him from being satisfied with his own condition, and to raise his spirit to great designs of raising himself ; but not to transport him to endeavour it by any crooked, and indirect means. He was never suspected to flatter the greatest men ; or in the least degree to dissemble his own opinions, or thoughts, how ingrateful soever it often proved ; and even an affected defect in, and contempt of those two useful qualities cost him dear afterwards. He indulged his palate very much, and took even some delight in eating and drinking well ; but without any approach to luxury ; and, in truth, rather discoursed like an epicure, than was one ; having spent much time in the eating hours, with the earl of Dorset, the lord Conway, and the lord Lumley, men who excelled in gratifying their appetites. He had a fancy sharp and luxuriant ; but so carefully cultivated, and strictly guarded, that he never was heard to speak a loose, or a profane word ; which he imputed to the chastity of the persons, where his conversation usually was ; where that rank sort of wit was religiously detested ; and a little discountenance would quickly root those unfavoury weeds out of all discourses where persons of honour are present.

‘ He was in his nature inclined to pride and passion ; and to a humour between wrangling, and disputing, very troublesome ; which good company in a short time, so much reformed, and mastered, that no man was more affable and courteous to all kind of persons ; and they who knew the great infirmity of his whole family, which abounded in passion, used to say, he had much extinguished the unruliness of that fire. That which supported, and rendered him generally acceptable, was his generosity (for he had too much a contempt of money) and the opinion men had of the goodness, and justice of his nature, which was transcendent in him, in a wonderful tenderness, and delight in obliging. His integrity was ever without blemish ; and believed to be above temptation. He was firm and unshaken in his friendships : and though he had great candour towards others in the differences of religion, he was zealously, and deliberately fixed in the principles both of the doctrine, and discipline of the church : yet he used to say to his nearest friends, in that time, when he expected another kind of calm for the remainder of his life, “ though he had some glimmering light of, and inclination

clination to virtue in his nature, that the whole progress of his life had been full of desperate hazards; and that only the merciful hand of God Almighty had prevented his being both an unfortunate, and a vicious man:" And he still said, that "God had vouchsafed that signal goodness to him, for the piety and exemplar virtue of his father and mother;" whose memory he had always in veneration: and he was pleased with what his nearest ally and bosom friend serjeant Hyde (who was afterwards chief justice of the king's bench) used at that time to say of him, that his cousin had passed his time very luckily; and with notable success; and was like to be very happy in the world; but he would never advise any of his friends to walk in the same paths, or to tread in his steps.'

In 1639 he was chosen member of parliament for Wotton-Basset, in the county of Wilts; and at the same time returned for the borough of Shaftsbury, in the county of Dorset. He endeavoured to allay the heats in the house of commons, and to prevent the dissolution of that parliament: but, all he acquired by these attempts, was the hatred of the leading republicans. The parliament was dissolved, and another summoned for the year 1640; he was again chosen a member. In this session he procured the suppression of the earl-marshal's court, which was a grievous oppression to the subject; and incurred the enmity of Oliver Cromwell, by reprehending him for his insolence, while he (Mr. Hyde) was chairman of a committee. It was at this period, that Nat. Fiennes and Harry Martin first took occasion to tamper with him, and hint their designs against the church and state. The first told him as a friend, that there was a great number of good men, who resolved to lose their lives, before they would submit to the hierarchy. The other plainly declared, 'He did not think one man wise enough to govern us all.' At this time likewise the king sent for him privately to court, thanked him for the affection he had shewn to the church, in opposition to the zealots in the house of commons; and desired him, if possible, to postpone the bill against episcopacy, until his majesty should return from Scotland. He afterwards drew up an answer to the famous remonstrance, and was intrusted with the conduct of the king's affairs in parliament. It appears from this performance, that the queen prevailed upon Charles to pass the bill against the bishops; and indeed all the wrong steps which that unfortunate prince took, from this period, were owing to the suggestions and importunities of the queen and her counsellors. Except some anecdotes relating to the intrigues and factions in the king's court, we cannot expect to meet with any material transaction in this volume, considering how fully the affairs of the

the kingdom, during this distressful period, are explained in our author's former history. He tells us, however, that while his majesty resided at York, he dissuaded him from publishing an answer to the parliament's nineteen propositions; which, nevertheless, was drawn up by lord Falkland and sir John Colepepper, with such inadvertency, that they declared the three estates consisted of the king, the house of peers, and the house of commons, thereby giving up the bishops as the third estate.

Among the secret transactions of the treaty of Oxford, we find one extraordinary particular, upon which the king's fate seems to have depended. Mr. Pierrepont desired that his majesty would restore, by his commission, the command of the fleet to the earl of Northumberland; in which case, he said, he did not despair that a great number of the house of commons would be satisfied, and separate themselves from the rest, as from men who would rather destroy their country, than restore it to peace. The earl himself declared to Secretary Nicholas, he desired only to receive that honour and trust from the king, that he might be able to do him service; and thereby recover the credit he had unhappily lost with him. The proposal was strenuously recommended by sir Edward Hyde, chancellor of the exchequer, to his majesty, who declined it with warmth. He said, "indeed he had been very unfortunate in conferring his favours upon many very ungrateful persons: but no man was so inexcusable as the earl of Northumberland." He said, "he knew that the earl of Holland was generally looked upon as the man of the greatest ingratitude; but (he said) he could better excuse him than the other: that it was true, he owed all he had to his father's and his bounties; and that he himself had conferred great favours upon him; but that it was as true, he had frequently given him many mortifications, which though he had deserved, he knew had troubled him very much; that he had oftener denied him, than any other man of his condition; and that he had but lately refused to gratify him in a suit he had made to him, of which he had been very confident; and so might have some excuse (how ill soever) for being out of humour, which led him from one ill to another; but that he had lived always without intermission, with the earl of Northumberland as his friend, and courted him as his mistress; that he had never denied any thing he had ever asked, and therefore his carriage to him was never to be forgotten." But the true cause of his rejection, was a weak promise he had made the queen, that he would receive no person into any favour or trust who had diserved him, without her privy and consent. It was not till after this event, that the chancellor of the exchequer

chequer was added to the junto of state, consisting of the duke of Richmond, the lord Cottington, the two secretaries of state, and sir John Colepepper. In this new capacity, the advices he gave to the king were honest, healing, and salutary; such as became a loyal adherent and sage counsellor. At length he quitted the kingdom with the prince of Wales, by his majesty's order, and took up his residence in the island of Jersey, where he remained above two years, during which he wrote the history of the troubles; and towards this work the king furnished him with two manuscripts, containing all matters of importance that had passed, from the period that the prince of Wales went from his majesty into the West, to the very time that the king went from Oxford to the Scottish army. In May 1648, by the queen's command, the chancellor, with the lord Cottington, quitted Jersey, in order to attend the prince of Wales in Holland. They arrived at Dieppe, where they embarked on board of a French frigate, which was taken by the Ostend privateers, who plundered the English passengers of their cloaths and money. At length, however, they reached the Hague, where the prince then resided. How they afterwards were appointed ambassadors to the court of Spain, and their reception at Madrid, will be found in the former history. Here our noble author gives us an entertaining description of the two favourite diversions among the Spaniards, called the Masquerade and the Toro: he likewise characterises, with a masterly hand, the foreign ambassadors then residing at Madrid, all of whom were Italians, except himself, with his colleague and the minister of Denmark. The remaining part of this volume contains an account of the chancellor's domestic concerns, while he lived with his family at Antwerp.

In the beginning of the second volume he resumes the thread of his former history, at the restoration, and continues it to his own disgrace: yet he is more full on the intrigues of Charles's court, and in vindicating his own conduct, than in the detail of public affairs. It must be owned, however, that he explains the situation of the three kingdoms separately, at this period, with great accuracy and minuteness. He distinguishes the different parties and interests, specifies their views, hopes, and apprehensions; describes the state of the army; characterises the house of commons; and enumerates such a number of difficulties which the king had to surmount, that we cannot wonder at his failing to give satisfaction to his people. Indeed the task was altogether impracticable, considering in what manner his subjects, and even his friends, were divided by jarring interests, factions, and personal animosities. Perhaps the best apology for Charles is contained in the following observations:

‘ This

* This unhappy temper and constitution of the royal party, with whom he had always intended to have made a firm conjunction against all accidents and occurrences, which might happen at home or from abroad, did wonderfully displease and trouble the king ; and, with the other perplexities, which are mentioned before, did so break his mind, and had that operation upon his spirits, that finding he could not propose any such method to himself, by which he might extricate himself out of those many difficulties, and labyrinths, in which he was involved, nor expedite those important matters, which depended upon the good-will and dispatch of the parliament, which would proceed by its own rules, and with its accustomed formalities, he grew more disposed to leave all things to their natural course, and God's providence ; and by degrees unbent his mind from the knotty and ungrateful part of his business, grew more remiss in his application to it, and indulged to his youth and appetite that licence and satisfaction, that it desired, and for which he had opportunity enough, and could not be without ministers abundant for any such negotiations ; the time itself ; and the young people thereof of either sex having been educated in all the liberty of vice, without reprehension or restraint. All relations were confounded by the several sects in religion, which discountenanced all forms of reverence and respect, as reliques and marks of superstition. Children asked not a blessing of their parents ; nor did they concern themselves in the education of their children, but were well content that they should take any course to maintain themselves, that they might be free from that expence. The young women conversed without any circumspection or modesty, and frequently met at taverns and common eating-houses ; and they who were stricter and more severe in their comportment, became the wives of the seditious preachers or of officers of the army. The daughters of noble and illustrious families bestowed themselves upon the divines of the time, or other low and unequal matches. Parents had no manner of authority over their children, nor children any obedience or submission to their parents ; but *every one did that which was good in his own eyes*. This unnatural antipathy had its first rise from the beginning of the rebellion ; when the fathers and sons engaged themselves in the contrary parties, the one choosing to serve the king, and the other the parliament ; which division and contradiction of affection was afterwards improved to mutual animosities, and direct malice, by the help of the preachers, and the several factions in religion, or by the absence of all religion : so that there were never such examples of impiety between such relations in any age of the world, Christian or Heathen, as in that wicked time, from the beginning of the rebellion

lion to the king's return ; of which the families of Hotham and Vane are sufficient instances ; though other more illustrious houses may be named, where the same accursed fruit was too plentifully gathered, and too notorious to the world. The relation between masters and servants had been long since dissolved by the parliament, that their army might be increased by the prentices against their masters consent, and that they might have intelligence of the secret meetings and transactions in those houses and families, which were not devoted to them ; from whence issued the foulest treacheries and perfidiousness that were ever practised : and the blood of the master was frequently the price of the servant's villainy.'

The first occurrence that invaded the quiet of our author, now appointed high-chancellor, was the amour between the duke of York and his daughter, the progress of which he relates with great modesty and candour ; and his behaviour on this occasion would have done honour to Junius Brutus, or a Cato.

' The manner of the chancellor's receiving this advertisement made it evident enough, that he was struck with it to the heart, and had never had the least jealousy or apprehension of it. He broke out into a very immoderate passion against the wickedness of his daughter, and said with all imaginable earnestness, ' that as soon as he came home, he would turn her out of his house, as a strumpet, to shift for herself, and would never see her again.' They told him, ' that his passion was too violent to administer good counsel to him, that they thought that the duke was married to his daughter, and that there were other measures to be taken, than those which the disorder he was in had suggested to him.' Whereupon he fell into new commotions, and said, ' if that were true, he was well prepared to advise what was to be done : that he had much rather his daughter should be the duke's whore, than his wife : in the former case nobody could blame him for the resolution he had taken, for he was not obliged to keep a whore for the greatest prince alive ; and the indignity to himself he would submit to the good pleasure of God. But if there were any reason to suspect the other, he was ready to give a positive judgment, in which he hoped their lordships would concur with him ; that the king should immediately cause the woman to be sent to the Tower, and to be cast into a dungeon, under so strict a guard, that no person living should be admitted to come to her ; and then that an act of parliament should be immediately passed for the cutting off her head, to which he would not only give his consent, but would very willingly be the first man that should propose it ;' and whoever knew the man, will believe that he said all this very heartily,'

Charles

Charles himself, on this occasion, acted up to the dignity of a prince bound by all the ties of justice and gratitude, to console the heart and support the honour of such a faithful servant; he presented the chancellor with twenty thousand pounds, created him a baron, and obliged his brother to own the lady as his wife. Our author shewed his own disinterestedness in refusing a considerable offer of the crown lands, in declining being made a knight of the garter, in rejecting the title of earl, (which however he afterwards accepted) and the offer of being prime-minister, which would have been much more beneficial than the post he occupied.

Among the characters of the Scottish noblemen, he thus delineates that of the marquis of Argyle: 'The marquis of Argyle (without mentioning of whom there can hardly be any mention of Scotland) though he was not of this fraternity, yet thought he could tell as fair a story for himself as any of the rest, and contribute as much to the king's absolute power in Scotland. And therefore he had no sooner unquestionable notice of the king's being in London, but he made haste thither with as much confidence as the rest. But the commissioners who were before him wrought so far with the king, that in the very minute of his arrival he was arrested by a warrant under the king's hand, and carried to the Tower, upon a charge of high-treason.

• He was a man like Drances in Virgil,

*Largus Opum, et Linguâ melior, sed frigida Bello
Dextera, Consiliis habitus non futilis Auctor,
Seditione potens.*

Without doubt he was a person of extraordinary cunning, well bred; and though by the ill-placing of his eyes, he did not appear with any great advantage at first sight, yet he reconciled even those who had aversion to him very strangely by a little conversation: insomuch as after so many repeated indignities (to say no worse) which he had put upon the late king, and when he had continued the same affronts to the present king, by hindering the Scots from inviting him, and as long as was possible kept him from being received by them; when there was no remedy, and that he was actually landed, no man paid him so much reverence and outward respect, and gave so good an example to all others, with what veneration their king ought to be treated, as the marquis of Argyle did, and in a very short time made himself agreeable and acceptable to him. His wit was pregnant, and his humour gay and pleasant, except when

he liked not the company or the argument. And though he never consented to any one thing of moment, which the king asked of him, and even in those seasons in which he was used with most rudeness by the clergy, and with some barbarity by his son the lord Lorne, whom he had made captain of his majesty's guard, to guard him from his friends and from all who he desired should have access to him; the marquis still had that address, that he persuaded him all was for the best. When the other faction prevailed, in which there were likewise crafty managers, and that his counsels were commonly rejected, he carried himself so, that they who hated him most were willing to compound with him, and that his majesty should not withdraw his countenance from him. But he continued in all his charges, and had a very great party in that parliament that was most devoted to serve the king; so that his majesty was often put to desire his help to compass what he desired.'

He enlarges particularly on the king's marriage with the infant of Portugal, and the cause of the misunderstanding that so soon ensued between his majesty and his consort: a misunderstanding artfully fomented by the creatures of the king's reigning mistress; and which the earl of Clarendon employed his utmost efforts to remove. He takes occasion to justify his own conduct in the sale of Dunkirk, in which he was no farther concerned than any other privy counsellor: he even justifies the transaction by such reasons as to us appear satisfactory. He expatiates upon the character, views, and revolutions of the parliament, and explains the motives for the Dutch war, which he ascribes entirely to the merchants, headed by the duke of York, and the house of commons, contrary to the inclination of the king.

[To be continued.]

FOREIGN ARTICLE.

ART. XI. *Candide, ou L'Optimisme, traduit de l'Allemand. De Mr. le Docteur Ralph.*

THE writings of Mr. Voltaire are as much in fashion among the English as Chinese furniture, and some of them as fantastic. That restless genius, after having embroiled itself with its natural sovereign, and divers other princes and persons, has now published a satire upon the Creator of the Universe; for, such we take to be the design of his Optimisme, if he had any design at all, in writing this performance. His avowed intention is to ridicule the maxim, *That every thing hap-*
pens

pens for the best: but, he who expects to find in this piece, either plan, contrivance, character, argument, or philosophy, will be very much deceived. There is not such a character in nature as that of his *Candide*, who is the hero of the performance; and all the other personages, that make any figure on the scene, are so extravagantly delineated, that they are not like unto any thing in the heavens above, nor in the earth beneath, nor in the waters under the earth: they would not even serve as caricaturas upon an Ægyptian temple. The incidents are a heap of crude Galemathias, *vana insomnia*, the ravings of a delirious poet, strung together without order, or the least shadow of verisimilitude, invented and introduced with a view to disgrace human nature, by representing her in a false light and distorted attitude: just as if a ruffian, meeting with a paragon of beauty, should slit her nose, knock out one eye, begrime her countenance, and then reproach her as an ugly b—ch. Of the plan the reader shall judge from the following sketch.

Candide, a simple young fellow, was brought up in the castle of Baron de Thunder-ten-tronckh, and supposed to be a By-blow belonging to the said baron's sister. He was educated with the young baron and his sister Cunegonda, under the tuition of Dr. Pangloss, a great metaphysician, who affirmed, that no effect could be produced without a cause; that every thing was ordained for the best, &c. Candide being discovered in the act of kissing Cunegonda behind a screen, is kicked out of the house, enlisted in the service of the king of the Bulgares, scourged for an attempt to desert: he escapes at length to Holland, where he is bedewed with the contents of a chamber-pot, taken into service by an Anabaptist, finds his former preceptor Pangloss in the last stage of a pox, contracted from the waiting-woman of the baroness, called La Paquette: this pedagogue is cured by the humanity of the Anabaptist, with the loss of an ear and part of his nose; he informs Candide, that the baron, his lady, and son, were massacred by the Bulgarians; that his mistress Cunegonda was first deflowered, and then ripped open. Pangloss is made book-keeper to the Dutch Anabaptist, who embarks for Lisbon with him and Candide: they are overtaken by a storm, in which the Anabaptist is thrown overboard, and perishes. Candide and his preceptor arrive at Lisbon during the time of the earthquake; they are imprisoned by the inquisition, condemned in the Auto da Fe, walk in procession to the stake, where Pangloss is hanged, and Candide scourged almost to death. This young man is relieved by the charity of an unknown person, whom he afterwards finds to be his mistress Cunegonda, who tells him as how she was deflowered and ripped open, but afterwards cured, and is now concubine to a rich Jew, and Father Inquisitor, who

visit her by turns. These keepers interrupt our lovers successively, and are both murdered by Candide, who flies with Cunegonda and an old woman to Cadiz. There he obtains the command of a company bound to Buenos Ayres, and embarks with his mistress and the old woman; which last entertains them with her story, which is altogether miraculous. The governor of Buenos Ayres falls in love with Cunegonda, and Candide being in danger of falling into the hands of justice for the murder of the inquisitor and the Jew, betakes himself to flight, with his man Cacambo, who knows that country. They fly to Paraguay, which is possessed by the Jesuits, and are entertained by the jesuit colonel of the guard, who appears to be the young baron of Thunder-ten-tronckh, supposed to have been slain by the Bulgarians. The two friends are ravished to see one another; but, in the course of their conversation, Candide signifies his resolution to espouse Cunegonda: the jesuit baron resents his presumption; words ensue, and Candide, drawing his sword, runs the other through the body. By the advice of Cacambo, he changes cloaths with the defunct, and escapes with his servant, to the country of the savages, where they had well nigh been roasted, and eaten, as Jesuits. At length, however, they were dismissed from this country, and, embarking in a small boat on a mighty river, they were sucked into a subterraneous whirlpool, and thrown up in the kingdom of Eldorado, where the streets were paved with gold and diamonds. Here they were caressed by the king of the country, and lived in uninterrupted happiness for some time. At length they demanded their dismissal, which they obtained, together with a great many beasts of burthen, loaded with gold and jewels. They were obliged, however, to wait until the king's engineers should make a flying machine, in which they could surmount the huge mountains and perpendicular rocks, that surrounded this kingdom. All their beasts, but two, died before their arrival at Surinam, where Candide learned, that Cunegonda was the favourite mistress of the governor of Buenos Ayres. Thither he sends Cacambo with a great treasure, to redeem her, and meet him in Venice. In the mean time, he embarks for Europe, with one Martin, a poor scholar, and a Cynic, whom he had engaged as a companion. They arrive in France, and repair to Paris, where Candide is abominably cheated. They sail from France for England, and reach Portsmouth at the very time of admiral Byng's execution, which strikes Candide with such horror, that he would not set foot on English ground; but continued his voyage to Venice. There he met with Paquette, and a friar, to whom he gave a considerable sum of money. There he visits a noble Venetian, who abuses Homer, Virgil, Horace, Cicero, Ariosto, Tasso, and,

above

above all, Milton's *Paradise Lost*. There he supped at an inn with six royal personages, namely, Achmet III. emperor of the Turks, who was dethroned by his own nephew; John, or Ivar, the Czar of Muscovy, deposed in his infancy; the young Pretender, Stanislaus the past, Augustus, the present king of Poland, and Theodore, king of Corsica. There he finds his servant Cacambo slave to Achmet, who tells him, that his dear Cunegonda is also in a state of slavery at Constantinople. He and Martin embark for that city in the same ship with Achmet, where he learns from Cacambo, that after he had ransomed Cunegonda from the governor of Buenos Ayres, he and she were taken in their voyage to Europe by a pyrate, who robbed and sold them at Constantinople. He pays the ransom of Cacambo, and in a Turkish galley finds chained to an oar the very Pangloss whom he had seen hanged at Lisbon, and the individual baron whom he himself had assassinated in Paraguay; he redeems them both from slavery, hears their stories, and proceeds with them in quest of Cunegonda, whom he finds along with the old woman, hanging cloaths to dry upon a hedge. By this time his mistress was grown a monster of deformity; nevertheless he resolved to marry her: but her brother still opposed it, as a match that would disgrace his family. At length the baron was recommitted to the galleys, the two ladies were ransomed, and Candide espoused Cunegonda. However, his wealth was now exhausted, and his adherents all unhappy. They did nothing but wrangle and dispute among themselves. Pangloss still maintained, that every thing was for the best: while Martin affirmed, that man was born to live in convulsions and continual disquiet, or in a lethargy of listless idleness and disgust. Candide, with the wreck of his fortune, had bought a small farm, where they lived in penury and dissatisfaction; and here they were joined by Paquette and the friar, in great misery. At length they consulted a Turkish dervise, to know for what reason such a strange animal as man had been created; and were answered, that they had no business to engage in such an impertinent enquiry. On their return they met with an old man, who lived happily with his family on the produce of twenty acres of land, cultivated by himself and his children; he never meddled with state-affairs, or philosophy, but lived, in happy ignorance, by the labour of his hands. Our society took the hint, followed his example, and at last enjoyed that content they could never find in the busy scenes of life.

Such is the plan of *Candide*; and we cannot help observing, that our author seems to have a strong *Penchant* to the religion of Mahomet: for he never slips an opportunity of extolling

the virtues of Turks and Arabs, in contradistinction to the manners of Christendom. We wish he may not make a sudden transition from Switzerland to Constantinople, and, in imitation of his countryman Bonneval, assume the turban.

After having made these strictures on the design and composition of this piece, justice obliges us to own, that it is interspersed with keen satire upon the vices and follies of mankind; and that it abounds with sallies of wit and humour. Yet his remarks upon the classics, Ariosto, and Milton, are beneath all criticism: indeed, the best apology he could make for the injustice of such an attack, would be to own candidly, that he does not understand the authors he has presumed to censure. Though the praise and dispraise of Monsieur de Voltaire, especially with respect to English authors, have fluctuated so strangely, and shifted sides so often, that the sensible part of our nation are as little mortified by his satire, as they would be vain of his approbation.

Monthly CATALOGUE.

Art. 12. *The Facts and Accusations set forth in a late pamphlet, intitled the Conduct and Treatment of John Crookshanks, Esq; proved to be false and groundless, by Capt. Robert Erskine. 8vo. Pr. 6d. Bladen.*

THIS pamphlet contains many shrewd observations, and stubborn facts, of which we shall suspend our opinion, until we see the answer that Mr. Crookshanks has promised, for the further satisfaction of the public. In the mean time it must be owned, that Capt. Erskine writes like a man who is conscious of having done his duty with spirit and reputation. He has answered all the questions that were put in Capt. Crookshanks's pamphlet, and propounded some in his turn for the consideration of the said captain, who, if he finds himself embayed, will exert his seamanship to weather the head-land.

Art. 13. *A Refutation of the Charge brought against Admiral Knowles; in a late pamphlet, intitled, The Conduct and Treatment of John Crookshanks, Esq; &c. 8vo. Pr. 6d. Millar.*

MR. Crookshanks, in his first pamphlet, taxed Mr. Knowles with partiality and oppression, in postponing his trial, protracting his confinement, countenancing his enemies, and misrepresenting his case, as well as the proceedings of the court-martial to
the

the board of admiralty. Mr. Knowles, in the piece before us, denies every particular of the charge, article by article; ekes out the pamphlet with copies of orders and letters from the admiralty; and concludes with a letter to him from Mr. Crookshanks, in which that gentleman mentions the *delicacy, the humane and genteel behaviour, that he (the admiral) had shewn him, still reserving to himself the dignity and duty of the officer.*

If Mr. Knowles were acquainted with the figure which the Greeks called *Espania*, perhaps he would not interpret this compliment, *Sur la pied de la lettre*. This mode, or trope, is like the practice of a waterman, who looks one way while he rows another.

Art. 14. *The Reply of John Crookshanks, Esq; to a pamphlet lately set forth by Admiral Knowles, intitled A Refutation of the Charge brought against Admiral Knowles. In which reply that charge is supported; and the partiality and injustice of the admiral are further proved.* 8vo. Pr. 6d. Cooper.

It is not our province to follow the author through the whole course of his pretended detection. The reader, however, may judge for himself of Mr. Crookshanks's style by the following extract.

• Mr. Matthews and Mr. Lestock were both tried on the complaint of each other. You, sir, yourself, wrote some very memorable letters, arraigning the conduct of your captains in an action which happened on the first of October, 1748, near the Havanna, and you ought surely to have tried them, if what you insinuated had been true. They knew the falsity and wickedness of those insinuations; and the dreadful consequences to their characters, if they remained quiet; therefore they applied to the admiralty, who ordered that you should be tried, for "that among other articles" you had endeavoured to deceive his majesty, that board, and the public, by having transmitted a *false and injurious* account of the said action to their secretary, by a letter of the 2d of October, 1748.

• Sir, captains Charles Holmes, Charles Powlett, Edmund Toll, and Thomas Innes, were, by the opinion of the attorney and solicitor-general, the king's advocate, the advocate and council of the admiralty, laid before the court-martial by the judge-advocate, admitted accusers, managers, and competent witnesses. After the explanatory articles of their charge against you

you were read, they amongst other things say, "We beg leave to observe to the court, that we have had no views of screening ourselves by accusing rear-admiral Knowles, for we have desired courts-martial on ourselves, as soon as his trial is over; and as all persons ought, who regard their honour, we are extremely glad to have an opportunity to vindicate our characters before such competent judges, as this court is composed of." These four captains supported their charge against you in such manner, that you were adjudged to fall under the thirty-third article of war, and also under part of the fourteenth article, namely, the word NEGLIGENCE, a most comprehensive word, that cost a late unhappy admiral his life,—and you, sir, were REPRIMANDED ONLY.

' Here it is sufficient to observe, that sir William Rowley, sir Edward Hawke, and admiral Forbes, were three of your judges, and also of the court-martial, that separately tried the four captains who were all acquitted; and one of them, viz. captain Holmes, now an admiral, with particular marks of honour and distinction.'

Art. 15. *A New Explanation of that great Mystery of the Revelation: whereby all those seemingly jarring matters, which have so many hundred years puzzled and discouraged the learned world, are happily connected and formed into one solid and entire system: tending to the vindicating God's ways to mankind, to the distinguishing and marking out of his true church, and to the establishing his holy rest and kingdom, now near at hand. With an appendix.* 8vo. Pr. 4s. Osborne.

An eminent divine has, with equal wit and judgment observed, that the apocalypse, or revelation of St. John, has made all men, who applied themselves to the study of it, mad, if they were not so before. The author of the work before us, seems to have worked himself up to a high pitch of enthusiasm, by studying that most incomprehensible production. In antient times, Vates was a common name both for poets and prophets, and our author seems to have a just claim to both titles, since, as Horace observes, no man in his senses is entitled to either appellation.

Excludit sanos Helicone Poetas.

De Arte Poetica.

Art.

- Art. 16. *A Letter from the Dutchess of M——gh, in the shades, to the Great Man.* 8vo. Pr. 1s. 6d. Hooper.

This is a severe invective against a certain great man, which, how unjust soever it may be in the application, is nevertheless replete with many melancholy truths, relating to our continental measures and German allies: measures and allies, which we cannot suppose, were ever adopted and patronized by a British statesman, jealous of the honour and true interest of his country, who with a real spirit of patriotism, and irresistible power of eloquence, hath so often combated these pernicious connections, and whose chief praise it is, to be deemed the minister of the people.

- Art. 17. *A Letter to the Dutch Merchants in England.* 8vo. Pr. 6d. Cooper.

This is a warm and sensible expostulation with the natives of Holland, upon the unjust complaints and accusations they have lately poured forth against the conduct of the English, in taking and condemning such of their ships as have been found laden with the property of our enemies. He refutes the calumnies that have been invented by the Dutch agents in London, and propagated by their employers in Holland; vindicates the proceedings in our courts of judicature; explains the fallacy and artifice of French promises and intrigues, by which many Hollanders have been misled and inflamed; and represents the danger to which that nation would expose itself by a rupture with England.——After all, the Dutch have had some reason to complain; for, howsoever candidly they may have been dealt with in England, we are informed, they have been cruelly treated in some of our plantations.

- Art. 18. *The Rival Theatres: or, a Play house to be let. A Farce, To which is added, the Chocolate-Makers: or, Mimickry exposed. An interlude. With a preface and notes, commentary and explanatory.* By Mr. George Stayley, comedian. 8vo. Pr. 1s. Reeve.

The first remark that occurs to a reader of this farce is, that though the scene is laid in New-England, one of the characters is introduced, wishing that his neighbours and rivals were all transported to America. It likewise appears from this performance, that New-England has a *Crow-street* and *Smock-alley*, with a theatre in each, as also a *Plunket-street*, *Bride's-alley*, and a river called the *Liffey*. Notwithstanding those small *Hibernicisms*, there is some humour, character, and entertainment in the *Rival Theatres*; but none at all in the additional interlude, intitled *The Chocolate-Makers; or, Mimickry exposed*.

Art.

Art. 19. *Age. An Essay. Addressed to Richard Tyrrell, Esq*
4to. Pr. 1s. Burnet.

Apollo, god of physic and of poetry, when this author addressed him, was so well pleased with his devotion, that he made him a present of a very pretty poetical handmill, which, being managed as the Savoyards do their organs, out came a great many mighty pretty sweet sounding rhimes; and these being pounded along with threads of learning, and texts of scripture, into a medicinal mortar, are reduced into that kind of consistence, which we call an essay. *Probatum est.*

Art. 20. *The Castle-Builders; or, the History of William Stephens, of the Isle of Wight, Esq; lately deceased. A political novel, never before published in any language.* 8vo. Pr. 2s. 6d.

This is one of the many books, which has the misfortune not to be reviewable. It contains the history of a private gentleman, who it seems was at first in parliament upon the Tory interest; and the whole of it is a commentary upon the following apothegm, which is here a burthen to almost every chapter of the book, *That party is a contrivance only to serve private interest.*

Mr. Stephens, it seems, found it soon; being abandoned by the Tories, he fell low in his circumstances, and was provided for by the Whigs in the service of the York-building company, by whom he was sent to superintend some of their works in the Highlands of Scotland. Upon that company's being blown up, he was reduced to very low circumstances. He went over as a kind of clerk, agent, or accomptant, or all three, to Georgia, where he died in an advanced age, and great poverty. The writer of his life has treated general Oglethorpe, the father of that colony, with an indecency that calls for chastisement. Notwithstanding this we will venture to pronounce, that as the work seems to be published on a charitable account, the general will concur with us in wishing, that as many books may be sold as may answer the purpose of the publication.

ERRATA in the Critical Review for April and May.

Page 372, line 7 from the bottom, for *essential*, read *effectual*.---P. 385, l. 10 from bottom, after *whether*, r. *it*.---P. 390, l. 1, for *and*, r. *are*.---P. 397, l. 25, for *speculation*, r. *speculative*.---P. 411, l. 26, after *signify*, r. *to her*.---P. 423, l. 9 from bottom, for *came*, r. *became*.---P. 426, l. 13, for *Shakespear's*, r. *Shakespear*.---Ditto, l. 20, for *was*, r. *were*.---P. 441, l. 2, for *transpired*, r. *transferred*.---P. 442, l. 1, after *swift*, r. *and*.---Ditto, l. 10 from bottom, place after *sublime* a comma.---Ditto, l. ult. after *abstract deie and*.---P. 443, l. 10, for *other*, r. *other's*.---P. 446, l. 6 from bottom, for *reasons*, r. *persons*.---P. 447, l. 15, after *upon* r. *the*.---P. 465, l. penult. for *ninth*, r. *eighth*.---P. 470, l. 9 from bottom, for *conspicere*, r. *compestere*.

Our correspondent A. M. may be assured, that the words he quotes in his last letter alluded not to his friendly communications, of which we shall beg the continuance.

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